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RELIGIOUS COMMUNICATIONS.

THE OBLIGATION OF PIOUS YOUNG MEN OF PROPERTY, TO DEVOTE THEMSELVES TO THE CHRISTIAN MINISTRY.

LEST the sentiments advanced in this paper should be thought to have a bearing upon Education Societies which is not intended, I beg leave to state explicitly that I am a decided friend of those societies which educate indigent young men, possessing the requisite qualifications, for the ministry. I rejoice in their success; and it is my fervent prayer and hope that their resources and efforts will continue to increase, until every spot upon the globe shall be furnished with a faithful minister of the Lord Jesus.

During a period of many years' observation, I have seen a considerable number of young men, pious and liberally educated, refusing to enter the ministry; and choosing in preference some secular profession. During the same period, I have seen a still greater number of young men, in whom talents and piety were apparently united, and who possessed ample means of obtaining a literary and theological education, neglecting to avail themselves of their advantages for becoming ministers of the gospel, and comparatively burying their talents in the active pursuits of business.

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As these instances of the rejection of the sacred ministry by persons apparently fitted to be useful in it have successively taken place before my eyes, I have felt the deepest regret—a regret which I doubt not has been felt in common by all who ardently desire the prosperity of the kingdom of Jesus. That it is the duty of all pious young men, possessed of property, irrespective of circumstances, to devote themselves to the ministry of the gospel, is not pretended. But that it is their duty generally, and always, where circumstances do not indicate that some other mode of serving their generation according to the will of God should be chosen in preference, I shall attempt to show. The considerations to be adduced will apply alike to those who have already obtained a literary education, and to those who have not, but possess the requisite means; and that too, whether they are in actual possession of property themselves, or have parents who are able to furnish it. It is admitted, however, that in those cases where they are dependent upon their parents, the parents themselves are primarily responsible.

The services which these young men may render in the ministry are needed. Much, comparatively very much, is doing for the diffusion

of the blessings of the gospel. The number of ministers commissioned to preach the gospel, consisting partly of those who have defrayed the expense of their own education, and partly of those who have been educated by the assistance of charitable funds, has for some years progressively increased. But additional ministers, and that too in great numbers, are still needed. For the field of labour is very ample. At this very time, villages are multiplied in our land more rapidly than ministers, while very few of the millions of the heathen have ever heard of Jesus of Nazareth—that only name whereby they can be saved. Even if all the pious young men in christendom, both rich and poor, were to be set apart to the ministry, we should still have occasion to pray the Lord of the harvest to send forth more labourers into his harvest.

They will probably be more useful if they enter the ministry than they would be in any other situation. Viewed in the light of eternity, all other employments except that of promoting the eternal salvation of men, are comparatively unimportant. This will be admitted. But then it will be said, pious laymen are as necessary in the church as clergymen. I am by no means disposed to undervalue the services of pious laymen, gifted with talents, and judiciously employing those talents in promoting the interests of the Redeemer's kingdom. I have known many such men. I greatly honour them. And I am sensible that the prosperity of Zion can never reach its destined height, until many such men are found in all the churches of our Lord. But let it be remembered that to this day, the greatest portion of the world is destitute of the Word of life. And the question now at issue is, whether a young man of talents and piety is likely to be as useful, if he establishes himself as

a layman in the midst of a Christian population, as he would be if he filled the post of a minister of the gospel which would otherwise be unoccupied. To this question it is believed that only one answer can be given.

Pious young men, by sustaining the expense of their own education for the ministry, contribute largely to the fund of Christian benevolence. He who gives five hundred or a thousand dollars to educate an indigent young man for the ministry, is justly esteemed a liberal benefactor of the church. But it is perhaps not considered, though sufficiently obvious, that the young man who expends his property to educate himself, or the father who educates his son, for the ministry, does in reality aid the great cause of Christian benevolence to precisely the same extent. Nor let it be thought that this aid is unnecessary. For although much has been done, the efforts of Christian benevolence have hitherto been very inadequate to the exigencies of this dark and sinful world. And even if Christians generally should exhibit a liberality commensurate with their obligations, it is not believed that the aid in question could well be dispensed with. It forms, or rather it might form, one of the largest items among the receipts into the treasury of the Lord. And great as would be the amount thus given, it would be given under such circumstances that it could hardly be viewed in the light of a personal sacrifice. The time may indeed come when the demand upon the liberality of Christians shall be lessened. And when it does, this certainly is not one of the contributions first to be struck off from the list, as a case entitled to peculiar indulgence.

The young men referred to would probably be happier in the ministry than in any other sphere. It is by no means uncommon to hear those

of them who have engaged in secular business, expressing, when it is too late to rectify their mistake, their deep regret at the unwise choice they have made. And probably the greater part of them are through life more or less harassed with the reflection that they have put it out of their power to be as useful as they might have been. There is a painful conviction upon their minds that they have done wrong. To those who are looking forward to a life of ease and of self-indulgence, or who are hankering after the riches or the honours of this world, and who thus hope to be happy, I would say expressly, the ministry is no place for you. I would go farther. I would call in question the sincerity of their Christian profession. For although I am prepared to maintain to its utmost extent that ministers should be men of self denial and of deadness to the world, I have yet to learn that a less degree of self-denial and of deadness to the world is allowable in private Christians. But to those who are sensible of the vanity of the world, and whose faith presents unseen and eternal objects to the mind in all their reality, the ministry of the gospel may be safely recommended, as furnishing the richest sources of enjoyment. It is true they may have trials and hardships which are peculiar. But who would not endure them all with joyfulness, when he knows that he has the high approbation of his Lord! Who upon earth ever tasted a gratification so intense and pure and exalted, as the faithful minister when he brings back a lost sheep to the fold of Christ! Who on the bed of death has so much to look back upon with gratitude and joy, as he who has spent his life in extending the kingdom of Jesus! And on the great day of reward, who will occupy a more desirable situation than the faithful minister, who, however obscure

his sphere of action upon earth, presents himself before the throne of the Eternal, in company with the redeemed ones converted by his instrumentality—and now his joy and crown of rejoicing!

Pious young men of property by devoting themselves to the ministry set a beneficial example before their irreligious acquaintance. The men of the world are ever prone to flatter themselves that Christians act from no higher motives than themselves. It is desirable, therefore, if possible, that examples of Christian self-denial and devotedness to the cause of Christ, too manifestly disinterested to be misunderstood, should be continually exhibited before them. Such an example can be but partially exhibited by indigent young men educated for the ministry. For however disinterested they may in fact be, they are necessarily precluded in a great measure from the privilege of exhibiting it, by the circumstance of their being elevated by their education to a higher standing in the community. But when the men of the world see a young man voluntarily relinquishing distinguished worldly advantages apparently within his reach, and cheerfully consigning himself to a situation which debars him from that course of worldly gratification so generally coveted, they are constrained to admit that there is in Christianity, a disinterestedness, a purity, and an elevation of motive to which they are themselves strangers. And while contemplating this phenomenon, such a conviction of the reality of religion is fastened upon their minds, as sometimes ends in their conversion to God.

Pious young men, possessed of considerable property, may, by entering the ministry, be the means of rendering peculiarly important services to the cause of religion. I have no desire to see an affluent ministry. I fully believe, all things

considered, that nothing would be gained by giving ministers large salaries under the expectation that they would make a better use of property than its present possessors. I should object utterly, to their engaging in any lucrative business. And with the venerable Mr. Scott, I have many fears on the subject of their marrying rich wives. Nor should I in any case be willing to see a rich man enter the ministry, unless his mind was fully made up to consecrate himself and his property both, to the service of his Lord. But if they are distinguished by genuine Christian humility, self-denial, and attachment to Christ and his kingdom, rich men may become eminent instruments of ministerial usefulness. They may occupy stations from which other ministers are ordinarily precluded. They may enter the waste places of many generations, and raise them up from their ruins, they may proclaim the unsearchable riches of Christ in newly settled regions, where but for them no herald of mercy would be seen, they may exhibit the light of truth in places where destructive error holds an almost universal sway; or if called in the providence of God to minister to firmly established Christian societies, there are ways enough in which they may do good with their property, and under circumstances calculated to give increased weight to their ordinary ministerial labours.

To the general object of increasing the number of ministers, an objection is made which it may be of use to consider. It is asked, is there not danger that the number of ministers will exceed the demand for them? To this I answer, first; The danger, if it exist, must be very remote; as must be evident to every one who is but partially acquainted with the numerous

calls for ministers from various parts of our land, calls again and again reiterated; and often ceasing, only because those who make them, despair of obtaining the object of their wishes. But, secondly; The supply of Christian ministers can never, strictly speaking, be said to exceed the demand, until every portion of the inhabitants of the globe shall be furnished with a minister. This is an object at which the Christian church should steadily aim; nor should they relax their exertions, until it is accomplished. How far removed this point is, may easily be ascertained, by computing the number of ministers requisite to form an adequate supply for Christian countries, and adding to this the number demanded by the millions of the heathen. The only prudential question which can properly be raised on this subject, is, whether there is danger that ministers may be multiplied faster than they can find access into destitute and antichristian countries. If we were to provide ministers only for those who already are prepared to receive and support them, though even on this principle, the present rate of supply is greatly inferior to the demand, our work would be contracted within comparatively narrow limits. But the whole world is to be supplied with ministers. And reason and experience alike teach that they must depend principally for their support upon Christian beneficence. Is there not danger then that ministers may be multiplied faster than they can be placed and maintained in proper spheres of action? This has indeed been alleged. But when we consider, that the number of places in various parts of the world, able and willing, in whole or in part, to maintain ministers for themselves, is continually increasing, and that the more extensively Christianity

is diffused, the more numerous and rapid will be the additions to the number of these places; when it is considered also, that very many ministers make for themselves fields of labour without any demand upon the general benevolence of Christians; and when it is farther considered that by giving a new impulse to one department of Christian enterprise a similar impulse is communicated to every kindred department of Christian enterprise—that by promoting the cause of ministerial education, we promote also the cause of Christian missions—when all this is considered with a comprehensive view of the past history of the church, and the present state of the world, we shall be constrained, I think, to admit, that as fast as ministers are raised up, God in his providence will open for them a door of utterance, to publish the glad tidings of salvation.

To give an additional impulse to the cause of ministerial education, so intimately connected with the great cause of evangelizing the world, is the sole object of this paper. If the particular subject of it be important, and the views exhibited be found just, let the Christian public affirm, more decidedly and more emphatically than they have yet done, that is the duty of pious young men of property to devote themselves to the ministry; let parents cheerfully educate their pious sons for the great and good work of converting this sinful world unto God; and let pious young men of property, remembering that where much is given, much also will be required, rejoice to consecrate themselves peculiarly to the service of Him who has redeemed them by his blood, and sanctified them by his Spirit.

B—m.

THE IMMUTABILITY OF GOD CONSIDERED WITH REFERENCE TO PRAYER.

THE nature of the divine immutability with its bearings on practical religion affords a highly interesting though oft-trodden field of theological discussion. It is the design of this essay to describe the view of the immutability of God which seems most consonant with reason and Scripture, and then to consider more particularly its bearing on the duty of prayer.

Some suppose that God is immutable in such a sense as to exclude all succession. Change, it is said, is incompatible with existence from eternity. But this is not self-evident. Succession is compatible with an eternity to come. Why not equally so with an eternity past. I apprehend this argument is an invention of those who have wished to prove a priori the creation of the world out of nothing. Matter is not from eternity because mutable; for change is incompatible with existence from eternity. Is it really better than a groundless assertion?

It is said, again, there is no succession with God, because to him, past, present, and future, are the same; in short, time is in no sense predicable of Deity. And what is the origin of such an idea? All the qualities or relations of things, it may be replied, are perceived or conceived by us according as we are formed to be impressed by them. And on beings differently constituted, things may produce very different impressions. Thus, forms, colours, and sounds, we cannot suppose, are perceived by beings without our bodily senses as they are by us. So the more abstract relations of things, such as time and space, analogy leads us to conclude, are viewed differently by minds differently formed. Now as the Infinite Spirit is not invested

with the bodily organs of hearing and taste and sight and smell, and therefore cannot be supposed to perceive as we perceive, the corresponding qualities of material objects, so we may suppose that things, as succeeding each other in time, do not produce the same impression on the divine mind as on ours. Aside from this analogical argument I know of no ground for the opinion that time is in no sense applicable to the Deity, and this argument is obviously of little worth.

Once more; it is said there is no succession with God because change implies imperfection. But this, as a universal proposition, is by no means self-evident, nor do I know that any thing can be said in its support.

A few considerations appear to render it probable, on the other hand, that there is succession with God.

The created universe presents a scene of perpetual change. Every changing atom of this universe is under the continual observation of its Creator. To every change, then, of every particle, it would seem, there must be a corresponding perception, *change of state*, in the divine mind. Must we not suppose, then, successive *perceptions* with God?

Again, when we conceive of the Deity as creating the world, we necessarily conceive of him as exercising an act of will directed to that specific object. Now an act of will spread out through eternity is inconceivable; or if supposed, would either produce no effect at all, or a uniform eternal effect. Such a volition supposes no reason whatever, why any event, as for example, the creation of the world, should take place at one moment of duration rather than another.* The universal law of cause and

effect teaches that every event must be immediately connected with its cause in time, if not in place; and can it still be said that the creative volition was exactly the same in all respects, exactly as efficient, one thousand years before, as at the moment when the world sprung into existence? The same reasoning will equally apply to every other instance of the divine agency. Have we not reason, then, to suppose successive *volitions* with God?

Once more; it was said above that God perceives all events as they rise. We may advance farther, and say that he perceives them with corresponding emotions. Before conversion, God abhors the sinner. After conversion, he loves the Christian. Must we not suppose, then, successive *affections* with God? Is it replied that God immutably hates sin, and immutably loves holiness? True. But this is a general proposition describing the abstract character of God; and instead of disproving, positively implies, that whenever an individual passes from sin to holiness, there is a corresponding change in the particular affection of God towards him.

In thus attributing succession to the Deity, successive perceptions, successive volitions, and successive affections, let it be understood, nothing is meant that shall in the least detract from the divine perfection. It is simply saying *there is time with God*. His knowledge is in all respects perfect, yet he knows events as past, present, and to come; his knowledge of things past is perfect remembrance; his knowledge of things to come, perfect anticipation. And so in the exercise of volition and affection, he has continual and distinct reference to the past, the present, and the future.

Whether God is immutable in such a sense as to exclude all suc-

* Ch. Sp. Vol. I. p. 417.

session, is, perhaps, a question which we can never with certainty decide. I would only say that reason offers nothing of any weight in favor of such an opinion, much against it, and that the Scriptures every where present views of Deity more intelligible, and more agreeable to the common sense of mankind.

The question returns, in what respects is God immutable? I answer, the only immutability which the divine perfection requires, and the Bible upholds, is immutability of knowledge, immutability of disposition, as the necessary result of these, immutability of purpose, and lastly, immutability of power.

1. God is unchangeable in his *omniscience*. It would be absurd to suppose that by any act of his own, his knowledge should be diminished; and with regard to external causes he is infinitely above their influence.

2. God is unchangeable in his *infinite goodness*. Such benevolence of disposition must be an unfailing source of the greatest and purest enjoyment. In himself, therefore, he cannot but choose to remain thus kindly disposed; and against his choice it is certain that no external influence can prevail.

3. If God is unchangeable in his omniscience, and unchangeable in his infinite goodness, we infer that he is unchangeable likewise in his *purposes*. To effect a change of purpose in any mind, you must effect a previous change either in its view of circumstances, or in its disposition, or in both. But if God is unchangeably omniscient, his views of circumstances are unalterable. He can never know either more or less than he has known from eternity. If God is unchangeably good, his disposition is unalterable. And hence, as in knowledge and goodness he changes not, so his purposes must be forever the same.

4. God is unchangeable in his

omnipotence. That Jehovah will not voluntarily resign his power we are well assured; and it is an absurdity in terms to say that any foreign force can diminish the power of him who is omnipotent.

In presenting the Scripture proof, I shall cite only those passages which are most explicit and direct. "The counsel of the Lord standeth forever, the thoughts of his heart to all generations." "I am God and there is none else; I am God and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure." "But he is in one mind, and who can turn him." These passages variously assert the immutability of the divine purpose. The two following no less explicitly declare the general immutability of God. "I am the Lord, I change not." "Every good gift and every perfect gift cometh down from the Father of lights, with whom is no variableness neither shadow of turning."

A difficulty is wont to attend this subject in the minds of some in regard to the efficacy of prayer. If God is thus unchangeable, how may we hope that our prayers will avail aught before his throne. Here reference is not had to that happy immediate influence which the prayer of sincerity must always exert on the mind of the suppliant, throwing it into the humble and penitent frame which alone becomes sinful creatures like us, and which best prepares us for enjoyment as well as duty. This kind of influence the difficulty does not contemplate. It regards, rather, if we may so speak, the procuring efficacy of prayer, that which secures the particular blessing desired and requested. To state the difficulty again, how can our prayers procure from God the favors we desire, unless we first suppose

some change effected in the divine purpose?

This difficulty, it is apprehended, may be removed by a careful observation of the nature of prayer, and the mode of its procuring efficacy.

We derive our conceptions of God, of the mode of his existence, of his attributes, and of his relations to the created universe, very much by analogical reasonings from what we find in ourselves. To a certain extent, this is perfectly proper, and indeed indispensable. When the Scriptures tell us that God is infinitely powerful, to comprehend their meaning, we must first form some conception of power from our own experience, and then extend that conception to the utmost limits of imagination. So probably all our conceptions of the infinitely glorious attributes of Deity, must be derived ultimately from their faint shadowings in the frail imperfect creature man. And perhaps all our knowledge of God must be found in our own minds by a similar analogy. But we are in continual danger of forming erroneous conclusions by extending our comparison too far, till we have made the infinite God almost if not altogether such an one as ourselves. When we would arrive at a correct apprehension of any part of the divine character, we are not to satisfy ourselves by simply ascertaining what is that trait as it exists among mankind. We are to view it in connexion with the other properties of Deity, and modify our conception of it, till it shall perfectly harmonize with the rest. In this way then let us contemplate God as the hearer and answerer of prayer. In other words, let us thus endeavor to ascertain what is prayer, and what the mode of its procuring efficacy with God.

Prayer, in the most general acceptation of the term, is the expression of one's feelings, or more prop-

erly, of one's desires, towards an acknowledged superior. Whenever we address a prayer to a finite being, we expect, however faintly, *first*, that our prayer will prove to have been the means of a desired end; *secondly*, that this end will be accomplished through the agency of the person addressed; *thirdly*, that this agency will arise from a corresponding change of purpose, and *fourthly*, that this change of purpose will be the effect of information we have to communicate, or if this be already possessed, of influence we can otherwise exert over the disposition and feelings of the individual. If we despair in any one of these points, we despair of success, and withhold our request; indeed, we should think it irrational and absurd to present it. Such were probably the prayers anciently offered to the pagan deities. And such, in far too great a degree, we have reason to fear, are the prayers often offered by unreflecting mortals at the throne of Jehovah.

But the infinite Majesty of heaven whom we adore is not altogether such an one as ourselves; and when we address our petitions to the throne of his grace, it becomes us to remember into whose presence we have ventured to approach, and by the conceptions, feeble as they must be, which we form of his nature and perfections, restrain and modify our hope of acceptance.

Now let us examine these particulars which enter into the import of prayer as addressed to a finite being, and observe in how many of these particulars the import of prayer is changed when addressed to the infinite Jehovah. To consider them in the reverse order, we can never expect, *in the first place*, to communicate any information to the Deity, or in any way to change his disposition. We can neither increase nor diminish his knowledge

who is from eternity omniscient; nor can we effect an alteration in his disposition who is unchangeably good.

Nor can we hope, *in the second place*, to change the purpose of the immutable God. If we can change neither his knowledge of circumstances, nor his disposition, how can we reach his purpose, which must depend entirely on these? But the unchangeableness of the divine purpose has been abundantly established already. "He is in one mind, and who can turn him?" In these two respects, then, prayer offered to God, is entirely unlike prayer offered to man. It can effect no change, either in the divine knowledge or disposition, and hence, none in the divine purpose.

But *in the third place*, is the divine agency concerned in the answer of prayer? And here we may reply without hesitation, yes. In the days of Scripture history, we know that God, on particular occasions, granted miraculous answers to prayer; that is, the request was fulfilled in such a manner, as impressed an irresistible conviction on the minds of beholders, that God was the immediate agent. Even in our days, how often he may as really interpose, though his hand is concealed, in those cases which we denominate special providences, we can never know. It is, however, in the regular course of events, in the ordinary operation of second causes, that as we have reason to believe, the prayers of the righteous are more often answered. And in these cases we believe the divine agency to be equally, though less remarkably concerned. For we know that in all, even the most minute events, God's efficiency is involved; as "in him we live and move and have our being."

But it is more important to remark, *in the last place*, that prayer addressed to God becomes effica-

cious as the means of the desired end. In those special cases, where God interposes by his immediate agency, it is easy to perceive how this may be. But in those more frequent instances, where prayer is answered without any extraordinary interposition, it is no less true. By some hidden connexion the answer may follow in the same natural train of events, and thus the request be a regular, though perhaps a remote antecedent of the desired end. Or if the answer do not follow in the same train of events with the prayer, yet the two trains in which they respectively occur may have been so connected in the divine mind at the beginning, that the prayer may be properly said to hold to its answer the relation of means to an end.

If then, prayer addressed to Jehovah may prove the means of the end we desire, and that in consistency with all proper views of the divine immutability, what farther difficulty remains? We believe that every event in the natural as well as the moral world was appointed from eternity; and yet the tiller of the earth goes forth to prepare his land in the confident expectation of the harvest in its season, because from former instances he has learned to believe that his labor will prove the means of the end he desires. And in this he is consistent as well as rational; for he believes that he who appoints the effect, appoints also the cause by which it is to be produced; and as he wishes to realize the former, he will strive, by the powers which God has given him, first to compass the latter. With equal consistency, as well as reason, does he who believes firmly in the unchangeableness of Jehovah, resort to his throne in prayer. For he believes that he who determined the end, determined also the means; and as he earnestly desires the object of his request, with a corresponding ear-

nestness he puts in requisition the means which God hath graciously appointed for its accomplishment. "Yet for all these things, I will be inquired of by the house of Israel."

But I cannot leave the subject here. The divine immutability we have seen is not inconsistent with the duty of prayer. I would now go farther, and affirm that it is itself the grand essential to our trust for all acceptance with God. In his infinite compassion he hath purposed that whosoever cometh unto him in sincerity, by repentance and faith in the Lord Jesus Christ, shall obtain everlasting life. And so of all the promises recorded in his word, whether pertaining to this life, or to that which is to come, he purposed from eternity to vouchsafe these blessings, whenever and wherever the conditions should be fulfilled. But were it once announced that the eternal purpose of God might change, with what confidence could we longer rely on these promises? And if his gracious designs should actually alter, it is most evident that all our hopes would be gone forever. Thus we see that the immutability of God lies at the foundation, not only of the inestimable privilege of prayer, but likewise of every other privilege and blessing and hope of the gospel. "I am the Lord; I change not; therefore ye sons of Jacob are not consumed." J.

REPLY TO Q. Q. ON THE COMMENCEMENT OF HOLY TIME.

Theological discussions should ever be conducted with candor. The opinions of fallible men must be relied on no further than they accord with the sacred oracles. Different and opposite sentiments have been embraced by great and good men. The reformers, and our pious fore-fathers, embraced some sentiments, which their orthodox descendants now generally

reject. I did not therefore deem it incumbent on me, as Q. Q. seems to imagine, to show why those, to whom he refers, observed Saturday evening as holy time, but simply to prove that the practice is not warranted by the word of God.

There are three, and only three, passages brought from the Bible, which it is pretended decide the question in his favor, and these I endeavored to show, afford no evidence that the Sabbath begins at sunset. How far I succeeded the reader will judge. I then, as he admits, "brought forward an assemblage of texts designed to prove that the evening *followed* the day." A great part of these texts, and my arguments and illustrations, he passed in entire silence. Where he attempted a reply, it will be my object to show how far he has succeeded. If "the practice of our ancestors decided it," as he says, then they must be infallible. If not, they must decide it by the Bible. Where then is their proof from the Bible? Has he produced it? Though they were great and good men, much light has been gained since their day. And if, as Q. Q. intimates, they universally began the Sabbath at sunset, there has been a very great change since, among the pious. And as this is "the era of light," and as light is advancing, we may hope that even before the millennium, all will see eye to eye in this respect, and be united in keeping holy Sabbath evening.

Q. Q. has named "the fathers of the Christian church" as his witnesses, but he has produced none of them. And although he affirms that in "the universal agreement of commentators he has an unbroken chain of evidence, reaching almost back to the commencement of the Christian era," he has shown us none of this chain for fifteen or sixteen centuries from the com-

mencement of the Christian era. This agreement, however, is by no means universal. I adduced the opinion of Pool, that learned commentator and distinguished critic, that the Jews began the day at midnight. And the same opinion is expressed by Vincent, in his explanation of the Assembly's catechism, which was recommended by forty divines, among whom were the celebrated Dr. Owen and Dr. Calamy. And if they had not agreed with the author, would they not have expressed their dissent, as is done in an edition published in New-Haven, where a note is subjoined, attempting to prove the incorrectness of the author's opinion?

Q. Q. places great dependance upon the authority of Jewish writers. What was the practice of the Jews, while they were God's people, we must learn from the holy Scriptures. For there are no other writings of Jews, till after they were rejected of God and blinded. As the Egyptians began the day at midnight,* we may suppose that the Israelites would conform to their practice, and, after they left Egypt, would do the same, unless expressly directed otherwise. And if, as Q. Q. says, "The Jews at first divided the night into three watches, but afterwards, imitating the Romans to whom they had become subject, they divided it into four," why might they not begin the day at sunset, in imitation of the Romans, who began it at sunset?† If they changed their manner of dividing the night, why might they not change the time of beginning the day?

Josephus lived and wrote among the Romans, and was accommodating and incorrect in his statements, as any one may see, who compares

his writings with the Scripture history.

The grand authority of later Jews is the Talmud, consisting of twelve folio volumes, containing an explanation of their traditions. They prefer the Talmud to the holy Scriptures, though framed with almost the same imposture as the Alcoran of Mahomet.** Upon such authority, Q. Q., we may suppose, from his quotations and remarks, places great reliance. I will make some other quotations, which will tend to show how much regard ought to be paid to the practice of the Jews in determining what the Bible teaches respecting the observation of the Sabbath.

"In order to begin the Sabbath well, they wash their hands and faces, trim their hair, and pare their nails, beginning at the fourth finger, then going to the second, then the fifth, then the third, ending with the thumb. As soon as prayers begin in the synagogue, the departed souls spring out of the purgatorial flames, and have liberty to cool themselves in water while the Sabbath lasts; for which reason the Jews prolong the continuance of it as much as they can." A Jew may on the Sabbath "destroy a louse, but must not kill a flea. He must not wipe his hands with a cloth, or a towel, but may do it very lawfully with a cow's tail."† The Jewish writers have, by their fables and traditions, "made void the law." And if Q. Q. had paid more attention to the oracles of God, and less to these fables, he would not have been led to contradict the Bible, as he has repeatedly done. The Bible teaches that the passover was killed and eaten on the fourteenth day of the month. Ex. xii. 6, 8. Numb. ix. 2, 3. and xxxiii. 3. Josh. v. 10. Ezra vi. 19. But he says it was killed on

* Encyclopedia, Art. Day.

† Idem.

* Miller's Works, Vol. 5. pp. 131, 132.

† Encyclopedia, Art. Sabbath.

the *fourteenth*, and eaten on the *fifteenth*. "The lamb was sacrificed between [the first] evening and sunset after the daily sacrifice, and eaten in the night." That is, it was killed before sunset on the fourteenth day, and eaten in the night following, which must be the fifteenth day, if the day began at sunset. As the passover was to be eaten on the fourteenth day in the evening or night following that day, this "amounts to absolute certainty," that the evening *following*, and not *preceding*, belonged to the day, and that the day did *not* begin at sunset.

The Bible teaches that the fifteenth day was the first day of unleavened bread, and that they put away leaven on that day, which was the first of the seven days of unleavened bread, or put it away, and began to eat unleavened bread the evening following the fourteenth day. Ex. xii. 15—18. xiii. 3—7. Lev. xxiii. 5, 6. But he says, "The preparation commenced on the evening *preceding* the fourteenth by searching for leavened bread by the light of candles. This search continued four hours after the rising of the sun, from which time until noon the leavened bread was destroyed." But where is there any Scripture for this? As he says "the preparation commenced at three,* did they begin to "search by the light of candles" three hours before sunset? When the Scriptures are so particular upon the passover, and the feast of unleavened bread, it is surprising that any should regard, or bring forward as authority, such Talmudical writings, which are so at variance with the Bible.

Q. Q. says that unleavened bread "was not eaten until the fifteenth day." But the Bible says it was eaten "on the fourteenth day at even:" Ex. xii. 15—18—"a fact of

*Dr. Clarke says "the preparation began about twelve."

which I was aware;" though I was "not aware," that the Bible teaches that "they abstained from the use of leavened bread on the afternoon of the fourteenth day." But if they ate unleavened bread on the evening of that day, the reader is left to judge whether this "is a very unsatisfactory reason for calling the fourteenth day the first day of unleavened bread." Or if leavened bread was put away on the fourteenth, but unleavened bread was not eaten until the *fifteenth* day, whether this is a *more* satisfactory reason for calling the *fourteenth* day the first day of *unleavened* bread, as he seems to suppose.

He mentions three days among the Jews, the natural day, consisting of twenty-four hours, and the others, consisting of twelve hours each, and extending from three and six in the morning to those hours in the afternoon, and thinks "that the last mentioned day did not commence at midnight is evident from Ex. xii. 29—31, compared with verse 22." Perhaps he meant *first* mentioned day. For no one supposes that the day which began at three or at six, began at midnight. But those texts do not make it "evident" to my mind, that the Israelites did not commence their natural, or civil day, at midnight. Did the command not to go out till the morning imply that they must or would go precisely at the time, when the day began? Though it is evident that they did "go out at the door of their house" soon after midnight, and consequently that it was morning. Ex. xii. 29, 30, 33. I do not know, however, that the Bible mentions a day beginning at three in the morning, and ending at three in the afternoon.

My grand objection to the argument drawn from Gen. i. 5, that as the evening and morning included twenty-four hours, the evening must extend to sunrise, and the

morning to sunset, he has passed in silence, and has not attempted to show that the time from midnight to sunrise is ever called evening, or the time from noon to sunset, morning. All my proofs that the order of time is often in Scripture inverted, he has also overlooked. But he thinks that, if the evening succeeding belonged to the day, "the repeated mention of the evening first, to say the least of it, would have been awkward and unnatural." And as Japheth was "the elder," and Ham "the younger" of Noah's sons, must he not consider the repeated, and even uniform, mention of them by the inspired writers in this order, Shem, Ham, and Japheth, "to say the least of it, awkward and unnatural?"—more especially as Ham, upon whom the curse was pronounced, is repeatedly mentioned before his elder brother Japheth.

Q. Q. brings forward the *circumstance* of the Jews' bringing their sick to Christ, when the sun was set, to prove that the Sabbath ended at sunset, without noticing one of the arguments, which I adduced, to prove that this was not the reason they brought them at that time. But if this "fact" made it "evident that the Sabbath ended at sunset," and I was "reduced to such a dilemma in attempting to prove that they did not consider the healing of the sick as a violation of the Sabbath," I should have thought that he might have produced some other evidence besides the mere fact that his malignant enemies "watched him whether he would heal on the Sabbath day; that they might accuse him." I should have thought he might have shown why, if they "considered the healing of the sick as a violation of the Sabbath," they spread abroad Christ's fame for doing it—why the *elders* of the Jews besought him to do it, and thus violate the Sabbath, Luke vii. 1—4. Mat. viii. 5—16. Mark i. 21

—32—why all his adversaries were ashamed for attempting, as they supposed, to maintain the sanctity of the Sabbath—why they sought false witnesses to put Christ to death, when they could easily prove that he healed on the Sabbath.

My second argument, founded on Neh. xiii. 16—19, and which "related *immediately* to the Sabbath," he did not notice.

In replying to my fourth, he did not notice one of the reasons, which I offered, to prove that the expression, "When the even was come," must mean the second evening, or sunset, to which reasons I would refer the reader. But he says it *must* denote either the first or second evening. This I admit. But he cannot infer, that it was the first evening, "because it was the preparation, that is the day before the Sabbath," unless he takes it for granted, that the Sabbath began at sunset, which is the very point for him to prove. He says the first evening began at three. Pool and Scott say it "began when the sun had passed the meridian." But if it were three, Christ did not expire till *after* three. I will add another reason. Would they have broken the legs of the thieves, while alive, that they might take them down, three hours before sunset, and before it was necessary to take them down.

Did he mean to intimate, as his words evidently imply, that in Lev. xxiii. 32, referring exclusively to the day of atonement, it is "expressly stated that they were to begin the 'weekly' Sabbath on the *ninth* day?" If by "both evenings being included," he means to include the first evening, beginning, as he says, at three, then would not this prove that the Sabbath began at three?

My grand argument from John xx. 19, that the evening *following* the first day of the week is called the first day of the week, he wholly overlooked, which is rather

surprising, if he designed to meet the argument *fairly*.

As "the Lord's Supper was constantly celebrated by the primitive Christians on the Sabbath,"* I stated as proof, that the Christians met to celebrate the Lord's Supper at Troas on the evening following the first day of the week, which he left unnoticed.

Did he suppose that it was the design of "Minimus to prove that the evening *generally* followed the day," but not always?

Since writing my first essay, I have met with Vincent's explanation of the Catechism, "and have been agreeably surprised at the *exact* coincidence in the results to which we have arrived. This coincidence is a strong confirmation of their truth."

Though I did not attempt to prove any "change of the evening" of the Sabbath, but the contrary, yet I will now cheerfully submit it to the candid reader whether "the ground that Minimus has taken is absolutely indefensible."

Whether Q. Q's. implied charge against those, who differ from him, of "a rage for innovation, temporizing and accommodating policy, accommodating the commencement of the Sabbath to the convenience of the worldly and irreligious, &c." is calculated to convince, or is consistent with that meekness and candor, which ought to guide all religious controversy, I leave to others to decide. I doubt not that the pious, who differ from me on this subject, are conscientious. And I should regret to wound their feelings. And if my cause cannot be supported by fair arguments, without casting reproach upon them, let it fall.

MINIMUS.

To the Editor of the Christian Spectator.

Sir,

Your correspondent, Paterfamilias, has in your number for August,

*Encyclopedia.

discussed the propriety of the common practice of performing two distinct religious services at meals. As his style seems to invite further discussion, perhaps the following remarks will not be wholly inappropriate.

His objections to performing two services are five, viz; That two are not essential, nor conformable to the nature of the duty; that the second is a repetition of the first; that it is an unprofitable multiplication of religious services; is inconvenient; and not agreeable to the practice of Christ, and the ancient people of God. I shall attempt to show that none of these objections are valid.

1. That two services are not essential is admitted. But if we proceed on the principle of doing nothing which is not essential, we shall confine Christian practice within narrow limits. It is not essential that there be *any* service at the table. The whole of supplication and thanksgiving might be included in the morning prayer, and every service at meals, and also the evening sacrifice, might be omitted. Or the object might be effected in a different way. Whenever we make any considerable provision beforehand, of food or drink, we might give thanks to God for it, and, if such a request should be judged proper, might implore a blessing on its consumption. He who should conscientiously do either of these, would, no doubt, do all that is essential. No one could say that he had not a sense of his dependence on God, and of his obligation to him for life and all its enjoyments. We act on a different principle.

But that two services are not conformable to the nature of the duty, is not admitted. We are not to be confined to the formulas* of the Talmud, nor to the senti-

* "Blessed be thou, O Lord our God! Sovereign of the universe! who bringest forth this food from the earth," or, as the case might be, "this wine from the grape."

ments which they contain. A prayer, as well as an expression of thanks, is proper in such a case. These, indeed, may be united. In every thing by prayer and supplication, with thanksgiving, we are commanded to let our requests be made known to God. Still they are in their nature, distinct. A day specially devoted to prayer, is different from a day of thanksgiving, though in each of them there may be, and ought to be, both prayer and giving of thanks; and if both of these be found in every address to God, however short, it is no violation of propriety. But he who would be very prayerful and very thankful, will find it convenient to devote a distinct service principally to each.

2. The second service is not necessarily a repetition of the first. Common practice does not make it such. Careless or injudicious men will, no doubt, perform this duty improperly, as they will public or family prayer. But there are common and very plain men, and those not a few, who in praying, in asking a blessing, and in returning thanks, are not chargeable with repetition, nor do they become unmeaning, or unnatural in their attempts to avoid it. Those who pray "for a blessing on the food provided for us," or "that it may nourish our mortal bodies," do not think the petitions unmeaning or unnatural. Nourishment from food would, indeed, be in the course of nature; but it is not on that account regarded as superfluous to pray for it. Moreover, their experience has convinced them, that in this respect, nature does not always have its proper course.* If the experience of any one has convin-

ced him of the contrary, he has peculiar reasons for being grateful. All my observation has gone to prove, that any man of sincere piety and common ability, is capable of performing both services properly, and with all desirable distinctness. But if this conclusion should happen not to be true in every case, there can be no reasonable objection to supplying the defect by a form, which shall make the proper distinction. Such forms may be found in the devotional books which are more or less generally possessed by the members of the Episcopal church; and I have seen some by Dr. Watts, published, if I mistake not, in an edition of his *Hymns for Infant Minds*.

3. It does not make religious services too frequent. Morning prayer is by some performed before, by others, after the morning meal. In the latter case, the reading of the Scriptures, which ought to precede prayer, is a sufficient interposition; in the former, time enough commonly intervenes between the prayer and the asking of the blessing, to make the whole very profitable to one who hungers for spiritual food. In answer to the question, whether we are heard for our *many times speaking*, more than for our *much speaking*? I would say: Not for either of these are we heard, but for our *much praying* and our *many times praying*. The efficacy of mere *lip-service* is not a subject of discussion.

4. There is no such inconvenience in the practice as to make it objectionable. The practice of a few, not of all, boarding houses, is not a pattern for the vastly greater numbers of well regulated families. In some of them there is irregularity, some boarders coming and departing earlier than others. How far this disorder admits of cure, is worthy of consideration; but if it is an argument against the second service, in what relation does it stand

* David seems to have contemplated the possibility of a failure. "Let their table become a snare before them; and that which should have been for their welfare, let it become a trap." Psalm lxi. 22.

to the first? As to those public dinners at which there is "no place found for decency and order for the second service;" it is only necessary to say that a spiritual Christian will not be so often found at them, as to render expedient a total change in the habits of the religious public for his accommodation.

The example of Christ, and his ancient people, and of many of the excellent of the earth in his own generation, seems to weigh much with Paterfamilias. This argument is worthy of notice.

1. There is some difficulty in ascertaining what was the practice of Christ and his apostles, in this respect. According to Jahn, it was, in the days of Christ's personal residence on earth, the custom at meals, that the head of the family pronounced a blessing or gave thanks, according to the kind of food or drink,—both before and after the meal. That Christ did not customarily do the same at his meals though no specific mention is made of it, I should be afraid to affirm: for in the account of more than one meal at which he was present, no mention is made of either blessing or giving thanks. Luke vii. 36. John xii. 2.

2. Supposing, however, that Christ and his apostles ordinarily performed but one service, it does not appear to me that this fact need hinder a conscientious man from performing two. We do not think of doing in every respect as Christ and his apostles did. It is plain that he did many things because they were customarily done by others, and would have done differently, if the general custom had been different. What is the evidence on which we rest in our conclusions respecting the practice of our Saviour, in the case under consideration? Does it not largely consist in the known custom of his countrymen and cotemporaries? and do not these conclusions de-

pend on the assumed principle that he must have conformed to those customs? It happens, moreover, that a religious service at the table was, at that period, performed, not by the Jews only, but also by the heathen. If Paterfamilias thinks that the example of Christ and his ancient people, admitting it to be ascertained, obliges or authorizes him to omit the second service, he will, in consistency, do well to inquire, whether the same example, on a point which *is* ascertained, does not oblige or authorize him to take two meals in a day, to eat in a recumbent posture, and to dip his hand in the dish. Such minutiae are remote from the genius of Christianity. No one was ever farther than Christ from limiting devotion to times and seasons. He has admonished us to avoid ostentation and vain repetition of words in prayer; to pray with a spirit of forgiveness and charity; has commanded us to pray always, and warned us not to faint: but a hint of the danger of praying or giving thanks unseasonably, is not recorded by any of the evangelists. His plan seems to have been, to state the duty and all its importance; and leave his people to show, by the frequency and the manner of their performance of it, how they estimate it.

But there is one part of his example, the propriety of imitating which, will not be disputed. A principle on which he uniformly acted, was, *in performing the public duties of religion, not to depart from the usages of pious people, without an important reason.* For doing likewise, we have a motive which he had not. It is easier to do as others do than to do differently. Whoever, on any point, deliberately varies from the universal practice of good men, must, other things being equal, be either better or worse than they. We need all the influence of usage and custom to en-

force conformity to our principles. Whoever foregoes this influence, exposes his conscience to the danger of frequent wounds—a danger which will not be safely encountered, without an uncommon degree of moral firmness. There is on this subject an existing practice, which, whether it was introduced before or after, the appearing of Christ, is of too long and too universal standing to be called an innovation. A departure from it would be rightly so called.

I am aware that some professing Christians omit the second service; how many, is to me unknown. Certainly, however, the omission is not general, at least in the northern and eastern parts of our country. Very rare are the instances in which it has fallen under my observation, excepting in those places of transient and way-faring entertainment, where the second, and also the first service, are, for the most part, unknown, and where, of course, he who is devout must often eat, and in silence give God thanks. In one instance in which I enjoyed the hospitality of a clergyman, a blessing was devoutly implored, but having eaten, each went his way, and, if he had gratitude, had it to himself. I cannot deny that, on this occasion, my moral sensibility suffered a qualm, which it would require some habitude to subdue.

Whatever others may do, there are, it is believed, some, who will prefer to do as they have been accustomed. Unless the reasons for a change are stronger than any I have yet seen, there are, I hope, many who will persevere in the present practice, till it shall be ascertained to have gone quite out of use. Some of my reasons for thus wishing are the following:

1. There is a propriety in beginning and ending every thing of importance with prayer or religious exercises of some kind. It is agreeable to the common sense of man-

kind; and our general practice is arranged accordingly. On the Lord's day we have service in the morning, and service in the evening or afternoon. Some request the prayers of the congregation before going to sea; and on their safe return offer public thanks—a custom, which, though not general, I have never heard rebuked. In general it may be assumed that where it is proper to begin with prayer, it is proper to end with thanksgiving. Our salvation will cost us many a prayer, and its final completion will be celebrated with unceasing praises. Why should not something like this happen at the beginning and end of every important temporal concern? But of such concerns there is none so important as eating and drinking.

2. A specific expression of thankfulness at the end of meals is peculiarly appropriate. I will not here dwell on the fact that, much occasion as we have to pray, we have much more occasion to give thanks. This will not be disputed, and it has a pertinent application to the case before us. I do not know of any time in which a truly good man will be more willing to give thanks to God, than when he has eaten what is enough for nature, and not too much for the mind. Surely the effect of food, thus taken, upon a healthy body, and a healthy soul, will make thanksgiving no inconvenient task. Such a soul, if by custom it were debarred from a public and united expression of its gratitude, would, no doubt, take the earliest opportunity of pouring it out in secret.

It may be here remarked that it is entirely agreeable to the word of God. I do not assert that we have any positive directions when and where to ask a blessing and give thanks. This seems to have been beneath a writer of the New Testament; or, after directing us to give thanks in every thing, it may have been thought superfluous to give

particular directions in so plain a case. But the following passage, if it does not directly refer, is capable of an easy accommodation, to the existing general practice. "Every creature of God is good, and nothing to be refused, if it be received with *thanksgiving*. For it is sanctified by the word of God and *prayer*."

3. The effect which it has upon social order is not to be disregarded. Every thing is done with more composure and order, and is better done, for being attended with religious services. Our legislatures and courts of justice begin the day with one ; and this not merely from deference to public opinion, but from experience of its beneficial effects. But the benefits of ending with it are quite as great as those of beginning. Where it is expected at the end of a meal, men will not tarry long at the wine, nor give much occasion for the charge of gluttony or of levity. For this reason it would seem important that public dinners, which, perhaps, offer

peculiar temptations to these faults, should be uniformly closed by a religious service.

I will not extend the subject further than to remark, that in the judgment of enlightened and penetrating observers, a person is known by the manner in which he eats. If he does it with a sober and devout cheerfulness, his general character is cheerful, sober, and devout. If he does it otherwise, his general character is otherwise. As it has been shown, if I do not deceive myself, that religious services, properly performed, at the beginning and end of meals, both suppose and tend to produce, proper feeling and behaviour in this respect, it follows that they have a beneficial influence on our whole character.

Taking every thing into view, it may fairly be concluded, that the sin, with which, at the final day, we shall, in relation to this subject, be found chargeable, is a sin of omission, rather than of commission.

CONVICTOR.

MISCELLANEOUS COMMUNICATIONS.

DEFECTS OF ACADEMICAL EDUCATION, AS THEY APPLY TO THE EXISTENCE AND GROWTH OF PIETY IN STUDENTS.

WHAT are the reasons, that the Christian ministry of the present age, and of our own country, falls so far below the apostolic character in purity and zeal, in an unqualified and disinterested devotion to their Master's service ? Is it to be taken for granted, that such character was peculiar to the exigencies of the time, and is never to be expected again ? Excepting the power of working miracles, I am by no means prepared to admit, that there was

any thing of purity and efficiency, of exalted and disinterested devotion, in the apostolic character, which cannot, and which ought not to be the character of the Christian ministry in every age.

Human nature, it must be admitted, is the same. And I will venture to affirm, there were no constitutional features of character, in the whole list of apostles and primitive evangelists, which cannot now be found in any considerable Christian community, and which, brought under the influence of the same moral causes, would not produce equal effects of the same character. It would

be a slander on the Christian religion, an impeachment of the Holy Ghost, to say, that Divine truth and regenerating grace are not competent to produce the same character in men at the present age, which they actually produced eighteen hundred years ago. Nor is it sufficient to account for the difference by a change of circumstances; nor by subtracting that amount of character from the apostles, which was superadded by miraculous endowment. Indeed, I am not disposed to believe, that the addition to the inherent efficiency of apostolic character, conferred by the power of working miracles, was any thing considerable. In strictness, it was a mere co-operation on the part of God,—an exertion of divine power in concert with their will. Miracles were cotemporary events, but strictly formed no part of the character of the apostles. Every thing that they were, therefore, as men: every thing that they exhibited to the world, in their true and proper character, as Christian ministers, may fairly be regarded, as altogether independent of the accident of miracles. Their purity, their disinterested devotion, their missionary labours, their toils and perils, and their mighty achievements,—such as were effected by the joint influence of their personal character, and of the truths which they preached,—these are attributes that may be exhibited, and objects that may be accomplished, in any age, and by any set of men, who are possessed of equal natural endowments.

These are premises, which I shall take the liberty to assume, with no other argument at present, than what is involved in these prefatory observations. And they are to me exceedingly dear and precious. I would maintain them, as a citadel of truth; as one of the impregnable ramparts of Christianity, from which, well sustained, shall yet pour forth an artillery of moral influence,

to shake the foundations, and pillars, and entire superstructure of society, till the whole mass be transformed into that blessed unity, which is to characterize the kingdom, and reign of Messiah.

Such, then, being the premises, the question returns: What are the reasons, that the Christian ministry of the present age, and of our own country, is so far below the apostolic character.

I will not say, that the obstacle which I at present contemplate, is the only one; nor that it is one of two, or three. There may be, doubtless there are, many. But I greatly err if it is not one of the chief, and itself chief. Remove this, and if you have not removed every other, yet that same courage, which has prostrated this, will make all others bend before it. I mean, *the defects of academical education, as they apply to the existence and growth of piety in students.*

I assume it, as a leading principle, that the character of the present age, the objects of Christianity, and the conversion of the world, demand a well educated ministry. Their education should be long protracted, and thorough, and of the highest order. But the grand question is, how shall it be conducted, on what principles, under what superintendence.

I assume, also, as another first principle, and itself the first of all, that a strong and decided character of piety should be made an indispensable qualification in a candidate for the ministry, in the very outset of his education. I say *strong* and *decided*. For there is no earthly vocation, in which the absence of vigour and decision of character, would be a greater misfortune.

It being admitted, that the candidate is possessed of a decided character, that he loves his Saviour, and feels that he loves him; that he prefers his service to every other

pursuit, and is ready to sacrifice any thing and every thing to its objects, even life itself; that he is filled with a holy ardour, and urged on by a burning enthusiasm for the glory of Christ, in the emancipation of souls from sin;—on this foundation, from this starting point, the *supreme and unerring object* of education should be to keep alive this first love, to cherish and nurture this original enthusiasm, to reduce it to order, direct its energies, and render its aims infallibly certain of accomplishing its objects. Not only should those first feelings of love to Christ, which are strong and ardent, not be permitted to decline, but they should be invigorated. Their growth into maturity, into the highest perfection of character, should be an incessant aim. For, the preservation and maturity of this character should be counted so dear and so important, that if this is lost, *all* is lost. Whatever else is sacrificed, in the progress of education, this must never be sacrificed. In other words, *moral culture*, and that on the principles of Christianity, should ever take precedence of *intellectual*.

It is the inversion of this order, an order which God has established, and which can never be violated with impunity, which constitutes the grand misfortune of the prevailing methods of education.

I shall first attempt to establish the *fact* of such inversion of the proper and natural order of education, as characterizes all our academical institutions. The charge I bring, is this: (which I confess is of no trivial character,) viz. That *intellectual culture* uniformly takes precedence of *moral culture*; and that moral culture is rarely, if ever undertaken *systematically*, on the principles of Christianity.

The first proposition in this charge may be settled by a single appeal, and that is, to the *condition* of academical honours. Which, if I mis-

take not, is exclusively *intellectual excellence*, as attained and developed in the prescribed course of study. It is admitted, that the candidate for academical honours, must refrain from outrage on the customs of society; that he must preserve a devout exterior, and support what is commonly called a good moral character. But he may be an infidel, a Mahommedan, or a pagan. He may have no small luxuriance of vice about him, only that it has not made its appearance in great prominence before the world. If he is not absolutely degraded by such considerations, in the estimation of the world, low as may be its standard of character, he may stand on the very summit of the temple of Science, and flourish in his ribboned livery; while he who has sought the approbation of his God, rather than the honours which come from men, who has cultivated his heart on the principles of Christianity, without neglecting his understanding;—while he, I say, is scarcely permitted to enter the vestibule below.

That such are the conditions of academical honours, none, acquainted with the subject, will pretend to deny. A man, for instance, is a great mathematician, but ignorant of every other science, and of all the departments of literature. He has any thing but common sense. So perfectly absorbed is he in his favourite study, that he can hardly walk the streets, without describing in his track almost every description of geometrical lines and angles. He lives and dies without knowing what is meant by the social and benevolent affections of the heart. And yet he is honoured; while the name of him, who, in the same walks, has endeavoured to qualify himself for the noblest objects of man's existence here below, doing good to his fellow-creatures, is excluded from the registries of academic fame.

Respecting the degree of attention, which moral culture, on evangelical principles, is accustomed to receive, at the common places of education, I am not aware, that it is ever undertaken *systematically*, except so far as the exhibitions of the pulpit may be of this character. But if moral culture be carried no farther than the pulpit, it can never, against all the disadvantages of a college life, preserve the character of the most ardently pious from relapse. And I maintain it as a principle, that a relapsed Christian can never fulfil the destiny of a minister of the gospel. The principles of Christianity, in my view, and in their application to human nature, demand, that the hearts of pious students, destined for the ministry, in the whole course of their education, should be constantly attended to,—constantly and principally cultivated, and that by the offices of the most skilful, experienced, and zealous men of God, that can be found in all the church. A loss, or suspension of a lesson in mathematics, or any of the sciences, should be regarded as of no importance, compared with a steady advance in holiness, a growing maturity of the best and purest affections, a constant increase of that character, which is so indispensable a preparation for the high office contemplated. This object being secured, and uniformly secured, all scientific and literary accomplishments will be attained with far greater facility and delight.

I anticipate it will be said, in reply to the charge of making intellectual culture a supreme object in academical education, 'That such is the very essence of the system, and such the professed object of academic laurels, to secure and crown intellectual excellence. We have no objection, it will be said, to moral culture. We approve of virtue and religion, in their purest aspirations, and highest attainments.

But the special charge of the *heart*, falls not within the limits of our profession. It is our duty to guard the interests of literature and science !'

This is honest, and probably not far from the truth. And I now proceed to show the *effects* of such education on the existence and growth of piety in students.

And, however bold it may seem, I do not hesitate to say, that such a course is unfavourable to the very existence of piety. Piety may exist; but it struggles along, and maintains its existence under great disadvantages and conflicts.

Even a revival of religion may occur in a college. And there are officers and students in some of our colleges, who constantly desire and pray for it. But such a work labours under the greatest disadvantages, on account of the inflexible, unyielding round of college business. It would seem as if a single recitation in human science might not be suspended, for the conversion of a soul; nor the least change allowed in the general system, for the continuance, or extension of so blessed a work. Hence the sudden arrests of revivals of religion, the instantaneous disappearance of all symptoms of divine influence, before such intellectual occupancy and absorption.

The pious student, in the ordinary state of a college, looks around for that communion and fellowship, which he instinctively desires, and which is so essential to keep alive the wasting embers of grace, and to kindle up its ardour. But he soon discovers, that the academic groves are not the place for such communion. There may be other kindred spirits in the same walks, but how shall he find them, since every one of this character is diffident and suspicious in such a place, and all is bustle and strife after science and intellectual culture? And if he does find them, such are the incen-

sant occupations of intellect, common to all, that the feelings of none are prepared to respond to the pure and heavenly sympathy of Christian fellowship.

The pious student looks up for patronage. He sees those in authority, who profess religion, and who are probably good men. He hears religion from the pulpit, and from that place it would seem to speak well. But all this is so distant, and maintains such distance, it is nothing to him. He realizes no protection, it brings to him no encouragement.

As a necessary consequence of such a state and course of things, though piety exist, it cannot grow and flourish; it must unavoidably decline. And such, we observe, is uniformly the fact. If a student enters college with all the ardour and enthusiasm of a young convert, or if by the grace of God he is possessed of this character during his collegiate course, it is morally impossible that he should retain it long. There are too many influences against him. The distant reserve of professors of religion, who have themselves been chilled by the necessity of their circumstances, begins to exercise its chilling influence on him by the same necessity. The unbending and unaccommodating character of college duties, which forces all minds, however dissimilar in their intellectual structure and moral tastes, to do the same things at the same time, under penalty of disgrace; and thus requiring a physical impossibility under a penal sanction; this circumstance not unfrequently operates to the great prejudice of piety. The leading and governing principle is: 'Do the things required, whatever may become of your religion.' And religion can never struggle with success against such domination, in such circumstances. It might maintain its ground for a day or two. But it

cannot do it for weeks, for months, and for years. There is no youthful mind sufficiently firm to brave such a contest. The trial is unequal.

This trial, I believe, is sometimes conscientiously undertaken. The state of the religious affections is found to interfere with college exercises. Certain studies demanded are not congenial, or they are inopportune. The pious student prefers conscientiously to sacrifice a degree of reputation, as a scholar, that he may attend to his heart, as a Christian. And this he might endure, and come off triumphant, if it were to continue but a day. But when it drags along for months, and years, he becomes embarrassed, perplexed, and oppressed in the conflict. And ultimately he forfeits much of his character, as a scholar, and loses his object, as a Christian; when, under a proper moral regimen, he might and would have been the first in the registry of academic honours, and Christian attainments. And finally he is compelled by the misfortune and necessity of his circumstances, to leave the place of his education, with a Christian character reduced to the common level. The original enthusiasm of his espousals to Christ, has been literally *worn* and *beat out* of him, notwithstanding all his endeavours to retain it. And he, perhaps, has adopted the opinion, that this is the best that any Christian can do, and will never strive to rise again.

And such are the materials, honest to be sure, but miserably weak and inefficient, of which the Christian ministry is to be composed. And so low is this character, that dishonest and unregenerate men may enter the ministry, by supporting a devout exterior, and be equal in respectability and influence to those, who have better hearts, but no burning zeal.

Such is the unfortunate influence of the present system of academic

education on religion :—it discourages the scholar, if pious, and tends to disqualify him for that high course of zealous and energetic action, which is demanded and so much needed in the Christian ministry. And this effect leads to the erroneous conclusion, that religion and science are opposed to each other. Whereas, the best and surer way of promoting the interests of science, is to promote religion on evangelical principles. Make a youth happy in religion, and keep him happy by maintaining his religious enthusiasm, and he is never so well prepared to profit in those branches of science and literature, to which he is naturally most inclined. Yes, make religion, or moral culture, the supreme object in education ; raise and preserve the religious affections at the highest and holiest condition, and there will be vastly more science in the same number of students, and higher accomplishments in the wide range of the republic of letters. And this doctrine is founded on the fact, that religious sensibility, in its best and highest culture, imparts the greatest possible ardour of feeling. And the more intense the feeling, the greater the force of intellect, the more free and powerful the mind in all its movements, and the more vivid the imagination in all its conceptions. But, to attempt intellectual culture first and principally, as is the common character of academical education, to the neglect of the moral and religious affections, is, as before remarked, an inversion of the order of nature. And such a system of education can never prosper in its career, nor be happy in its results.

But, I will not quarrel with the men of this world. If they are satisfied with intellectual culture alone for their sons, they have a right, though it is a subject of the deepest regret. But it is a pity, it is cruel, it is unreasonable,—it is a

spectacle over which heaven itself should weep,—that the sons of the church, who are to be the ministers of the church, should be dragged reluctant victims, through a long course, and their principal course of education, every grade of which is infallibly certain to detract from the force of their religious character, and so far to unfit them for that great work, to which they are destined. For, I assume as a first principle,—and I pray God I may never abandon this ground while I breathe,—that, unless the original enthusiasm of first love to Christ can be retained in all its primitive ardour, and invigorated by habitual culture, the true and proper character of the Christian ministry is forever lost. Without this, the world can never be converted, nor one inch of ground acquired on the territories of sin. With this, nothing is impossible. This character is absolutely irresistible. Nothing in the heart of man can stand before it.

Give this character to the entire Christian ministry of our land *this day*, and the sun in his annual course shall not have come to his present place in the heavens again, before the whole community of these United States will be a Christian community. Give this character to the entire Christian ministry throughout the world, and let all those coming into this office be possessed of the same spirit, and it shall not be half a generation, before the whole world will be reduced in willing subjection to the King of zion.

And is it indeed true, that the present candidates for the ministry, are in a course of education, that is sure to strip them of this character, so far as they possess it ; and that so effectually that there is little hope it will ever be recovered ? And is there no remedy ? Yes, there is a remedy. And there is a loud and solemn demand for the

church to rise, and assert her own rights, to do her own business, and secure her own objects.

And what makes this subject peculiarly imperious at the present time is the alternative, which seems to impend the church, at least in this country, viz. That enlightened enthusiasm, or blind fanaticism, must inevitably, one or the other, take lead, and controul the interests of religion throughout our land. Nor is this a choice of evils. The former character is the true apostolic spirit, and the only spirit that is capable of renovating this world. The present cold, phlegmatic temperament of the Christian ministry can never advance the church, nor stand against the encroachments of heresy and fanaticism. There is a necessity imposed upon us, either to sacrifice a long succession of religious prosperity, or to rise, and assert the primitive character and rights of the Christian church.

ANTIPAS.

GOD HELPS THEM THAT HELP THEMSELVES.

WE often have contributions solicited for the purpose of assisting poor congregations to build or repair houses of public worship. Undoubtedly there may be cases, in which it is a real act of charity to grant assistance. But I am inclined to think that in many cases it is better for the societies themselves to build and finish according to their means. If they cannot build large, build small, and grow. They value their own acquisitions more than that which costs them nothing. They then have a real bond of union, a security against the incursions of other sects, a hold upon the affections of their people. They will know how to bear and forbear, while societies which have done but little for themselves will be constantly exposed to offences, and jeal-

ousies, and desertions. I am acquainted with a township of cold, hilly, hard land, which begun to be settled about 1764. In 1785, it was set off from another town, and incorporated. The first settlers, like most first settlers, were adventurers, with but little property. I presume it was thirty years at least from the first settlement, before there was one inhabitant who was worth so much clear of debt, as his farm and stock. By the United States' census of 1790, the number of inhabitants was three hundred and seventy-nine, or probably about eighty families, of whom many were very poor. As there had been a great increase subsequent to the incorporation, it is not probable there were in 1785, more than forty persons who paid taxes. Yet the same year they took measures to provide themselves with a meeting-house, and voted to raise twenty pounds for schools, twenty pounds to hire preaching, fifty pounds to build school houses, and fifty pounds for highways. In all four hundred and sixty-six dollars and sixty-seven cents, besides the meeting-house. In 1790, the pews in the meeting-house were sold to defray the expense of finishing the house. The same year, 1790, they raised twenty-five pounds for schools, and settled a minister, with a settlement of four hundred dollars, and a yearly salary of two hundred dollars, to be paid in produce at a stipulated rate.

Whenever I find a people as much in debt, as far from market, and in as hard times, willing to do as much for themselves as these, and yet really unable to secure the blessings of the gospel, I feel inclined to help them. In 1785, the number of church members was twenty males and fifteen females, and as they had no minister, it is not probable they would be much increased by 1790. So that this work was not wholly the effect of any such peculiar zeal for religion as is *suppo-*

sed to characterize professors of religion.

Does any one ask what was the effect of such early and vigorous exertions? I answer, the same that similar circumstances have upon a man at the outset of life. They imparted a tone and vigour to that little community, which characterizes them to this day, and makes them pre-eminently a virtuous, united, and enterprising people. The same effect that the trials of our

forefathers had upon the character and destinies of our country, to give hardihood of character, far removed from sloth and sickliness. It was their education, their discipline. And when we attempt to save other societies from the burden of establishing religious institutions, in my opinion we act just as rationally, as the parent who employs servants to carry his boy, that is destined to be a soldier. S. F. D.

THEOLOGICAL COLLECTIONS.

THE NATURE AND EFFICACY OF THE SCRIPTURES.

More mystery has been attached to the Bible than actually belongs to it. Evangelical preachers (who in other points are much to be respected and admired,) have too generally represented the Bible as wholly unintelligible to the natural man, and declare that to all but the regenerate it is a sealed book. But *they* are much in the wrong, who thus impress it on the minds of men, that while they are unregenerate, the Bible is utterly incomprehensible: this is placing fresh barriers between the sinner and his God; for instead of searching the Scriptures, (which contain our only rule of faith and practice,) men stand waiting for some stroke of the Spirit, some sudden change, which is to remove the clouds of obscurity, in which they imagine the word of Christ is enveloped. But the Bible may be considered as the *legible Spirit*; it is the voice of the Spirit; and by this voice God is pleased to make his will known unto us.

When the Bible remains unopened and unregarded, when prayer and meditation are neglect-

ed, the house of God deserted, and the society of Christ's followers avoided, then we are not far from the kingdom of satan: and when that holy volume is studied and reflected on, and when the courts of the Lord are frequented, and the converse of his people eagerly desired and sought for, then we are not far from the kingdom of God.

There is no book which may be more easily comprehended than the Bible. It may be asked, Why do so many read it without deriving any benefit? The fault rests not with the Bible; it is wholly with the reader.

The written word is a pointed arrow, aimed by God himself at the heart of man; but the reason it is not felt, and understood, and remembered, is because the natural man is not willing to attain this knowledge: he seldom opens the Bible; he reflects not on what he reads; none of its contents have power to fix his wandering thoughts, except perhaps a moral precept, or a poetical expression; he does not seek to be made wise unto salvation: sufficient light is given him, but he wilfully shuts his eyes. There is no veil cast over the Bible, but satan and himself have cast a veil

over his understanding ; and his heart is so filled with the vanities of the world, as to leave no room for the reception of heavenly things. Now it may be firmly asserted, that any person regarding the Bible with reverence as the word of God, and reading it with an humble and teachable disposition, holding its contents as sacred truths, and sincerely desirous to impress them on his mind, may without difficulty comprehend what he reads.

I do not say that the light of the natural man is in equal degree with that of the spiritual man ; (neither has one spiritual man the same proportion of light as another may possess ;) but can we doubt of God's assistance in this holy study ? Will not this knowledge, like all other, be progressive ? It may at first be compared to the feeble glimmering of dawn, which, though but one faint streak, is nevertheless a certain presage of the meridian sun.

Let any man shut this book altogether ; never enter a church-door, where its truths and precepts are explained ; nor never into the company and conversation of those who frame their lives by this book ; and I will tell him he is hastening to the land of unalleviated sorrows. On the other hand, let him read this book for edification, to learn the way to heaven ; let him carefully attend upon the preaching of the gospel ; converse and hold sweet counsel with the excellent ones of the earth, and imitate their example ; and I will tell him he is not far from the kingdom of heaven. God never did, nor never will, withhold his blessing and the influences of his Spirit from those who diligently seek him.—*Irving*.

What was it that made man miserable ? Sin. What is that can make him happy ? A complete deliverance from it.

You say that your appetites and passions are so strong that they lead you astray. Say rather that you yield yourself up to them with heart and mind ;—the word of God is put into your hands to be your guide, and it is of your own choice if you reject the counsels which it contains.

The religion of Christ has in it something extremely engaging. It is the scheme of God to make man happy, and to prepare him for that eternity which is before him.

Give me the man that likes to be good, and I will answer for his being good, all the world over.—*Rowland Hill*.

CONSCIENCE.

Naturalists observe, that when the frost seizes upon wine, they are only the slighter and more watery parts of it that are subject to be congealed ; but still there is a mighty spirit, which can retreat into itself, and there within its own compass be secure from the freezing impression of the element round about it : and just so it is with the spirit of man ; while a good conscience makes it firm and impenetrable, outward affliction can no more benumb or quell it, than a blast of wind can freeze up the blood in a man's veins, or a little shower of rain soak into his heart, and quench the principle of life itself.—*South*.

REVIEWS.

Six Sermons on the Nature, Occasions, Signs, Evils, and Remedy, of Intemperance. By LYMAN BEECHER, D. D. Boston, Crocker & Brewster, and J. Leavitt, New-York, 1827. pp. 107. 12 mo.

Discourses on Intemperance, preached in the church in Brattle Square, Boston, April 5, 1827, the day of annual Fast, and April 8, the Lord's Day following. By JOHN G. PALFREY, A. M. Pastor of the church in Brattle Square. Nathan Hale. Congress street, 1827. pp. 111. 18mo.

An Address, delivered before the Massachusetts Society for the Suppression of Intemperance, May 31, 1827. By CHARLES SPRAGUE. Boston. Bowles & Dearborn. pp. 30. 8vo.

THE progress of intemperance in our country, was for a long period gradual and almost imperceptible. It is within the memory of some now living, that drunkenness was a crime of rare occurrence, and an habitual drunkard an object of universal disgust and detestation; that ardent spirits were not considered necessary, to afford glee to the social circle, or strength to the laborer; that many large farmers gathered their hay and harvest with a single gallon, and still more with none at all. Though ardent spirits have always been within the means of the great mass of our population, yet the strict morality of our forefathers, their sacred regard to law, and their faithful execution of it, held this vice for a long time in check, and almost excluded shameful excess. But the strictness of their morality has passed away, our political revolutions and dissensions have relaxed the restraints of law, our new modelled constitutions

have given to the lowest class in the community, a class most under the dominion of appetite, a political consequence, which enables them to "break in sunder the bands, and cast away the cords," which kept them back from excess; the abundant prosperity also, which has flowed in upon us, since we became an independent nation, has made every qualification easy, and rendered those things, which were formerly luxuries, common as our daily bread. From these causes, intemperance has increased for thirty or forty years past, with unexampled rapidity.

Our peculiar circumstances account for the fact, that the increase of this evil has been more rapid in our own, than in other countries, without supposing our people more unprincipled, or more debased, than theirs. While the poor Irishman, whose chief joy it is that he can add a piece of meat to his potatoes on St. Patrick's, has not the means of forming and continuing a habit of intemperance, and the English labourer, who can only afford himself a little indulgence once a week, is under the same inability, the poorest of our inhabitants, by an hour's labour, can procure the means of intoxication, and even our beggars can gratify their unnatural appetite and riot in scenes of excess. The price of labor is so high, and that of spirits so low, that we can drink almost as freely as if our rivers and streamlets ran down with the intoxicating liquid.

The causes, which began to accelerate the progress of intemperance, were, for a while, unobserved, or were regarded as irresistible, and the extent to which they were proceeding was not apprehended. The wise and the good looked on, and lamented the evil,

and knew not which way to turn themselves, or where to look for a remedy ; till at length it became so alarming, they felt that something must be done ; that inaction would be a quiet acquiescence in the ruin of our country, and a tame surrender of the inestimable privileges transmitted to us by our fathers. The inquiry was made, with increasing solicitude, what remedies could be found to stay the plague ; and some insulated efforts were made. Doctor Rush, at the request of an ecclesiastical body, we believe, published his excellent essay in 1810. About sixteen years since, a committee was appointed to devise measures to produce a reformation, who reported to the General Association of Connecticut in 1812. This report suggested a system of measures, which were recommended by the Association, and followed with considerable effect, in various parts of this and other states. Ardent spirits were banished pretty extensively from the meetings of ecclesiastical bodies, and from the hospitable board of many families ; societies were formed to secure the execution of the laws ; ministers preached, pamphlets were published, and the able pages of the *Panoplist* were devoted to the cause of reformation. These measures were attended with considerable effect. But from the fact, that comparatively few entered into them with interest, and pursued them with persevering energy, and from the violent opposition made to "moral societies," they failed of that success which was hoped and anticipated. The exertions of the most ardent friends of reform flagged, and the evil, though somewhat checked, still continued its desolating progress.

But we rejoice that of late, the friends of reform seem to be inspired with new courage ; that a new impulse is given to benevolent effort on this subject, which affords a prospect of more extended, system-

atic, and persevering measures, to arrest the march of the common enemy ; and that the pressure of the calamity upon the community is so felt, as to promise a more general co-operation of the friends of our country, and of humanity. The American Society for the promotion of Temperance has come into existence with fair auspices ; its title is unobtrusive ; the field before it is immense, and the commencement of its operations has reanimated the hopes of the friends of reform. It is a subject of gratulation, that so many men of distinguished talents and influence have volunteered their services in this good cause.

We hail the authors at the head of this article, as among the foremost in the list of these champions. We shall give a brief account of their productions, interspersed and followed by such remarks as may appear to us pertinent.

These writers traverse substantially the same ground, though they do not describe with equal minuteness the same parts. They all treat of the *causes, evils, and remedies*, of intemperance. Mr. Palfrey has considered more particularly than the others the extent of the evil, and has furnished us with a number of valuable documents on the subject. Dr. Beecher has defined the nature of intemperance ; he has drawn the line of demarkation, to admonish the unwary of the dangerous ground ; he has also furnished the signs of its incipient stages, and the various steps of its progress, to its fearful termination.

The extent of this evil deserves particular attention. The great body of our citizens are not aware of the greatness of its prevalence. Its progress has been so gradual, one victim after another has fallen so silently, that scenes of desolation have, almost unawares, become familiar to their eyes ; and they have passed along with the current, and have not paused to reflect, and

compare the present with former times, and seem scarcely to know that there is a greater proportion of drunkards now than there was fifty years ago, or that more ardent spirits are now consumed, than in the days of our fathers. Facts and documents on this subject, though to many they may seem trite, must be exhibited again and again, to produce a general conviction, and awaken a general sensibility. The mass of the people have never yet been roused : they sleep quietly, while the enemy is drawing his lines of circumvallation, and raising his ramparts. The heralds must "cry aloud and spare not," and they must cry long, as well as loud, or the people will not apprehend the danger and be prepared to make vigorous efforts for their escape.

"No one knows," says a correspondent in the *National Philanthropist*, "what a deep and dreadful hold intemperance has obtained, till he has examined for himself. I made something of an accurate estimate of the number of the habitually intemperate in two towns in New-England, each containing about one thousand two hundred inhabitants. In one, the amount was thirty-five, and in the other, forty." These towns, he represents, as by no means distinguished for intemperance. Taking them as an example, with a large abatement, allowing only thirty drunkards to every one thousand two hundred inhabitants, he calculates that the number of drunkards in New-England is nothing short of thirty-seven thousand. We are confirmed in the opinion, that this estimate is not beyond the truth, by our own calculation. Out of a population of two thousand, in a place whose standard of morality is above the ordinary level of towns in New-England, we found it easy to select fifty habitual drunkards, leaving out of the account numbers who drink extravagantly, and some who be-

come occasionally intoxicated. This would bring us to the same results—one habitual drunkard to every forty persons. According to these calculations, there are, in the United States, not much short of three hundred thousand drunkards.

These examples are taken from small towns, in the most moral and best instructed parts of the community. If we take into consideration the greater prevalence of intemperance in our large towns, and in those parts of the country which are less under the restraints of Christian institutions, the amount will be still more appalling.

Three hundred thousand ! a formidable army ! not indeed to the foes of our country, but to all her best interests ; an army who wage war against her wealth, her domestic peace, her social happiness, and her hopes of eternal felicity. The destruction of human life, by this vice, is immense. Mr. Palfrey states the annual number of deaths in the United States, which are produced directly by intemperance, to be ten thousand. So say the committee of the American Society for promoting Temperance. But by data which Mr. P. introduces, it appears that this estimate is much too small ; that from the bills of mortality, in several places, the number of deaths produced directly by this cause cannot be less than thirteen thousand. From data, which, he says, seem to have been accurate as far as they went, he computes, that intemperance was the remote or proximate cause of the death of about three persons yearly, in a population of a thousand ; and accordingly the number of deaths thus caused annually, in the United States, is thirty-six thousand. This computation is corroborated by two documents, preserved in a note. "In Portsmouth, twenty-one persons died by excess in drinking last year, (1826.) This place had, at the last census,

a population of seven thousand, three hundred and twenty-seven. The Medical Association of the city of New-Haven, in a late publication, say, "on referring to the list of deaths in this town during the year 1826, we find, that of the ninety-four persons over twenty years of age, more than one third were, in our opinion, caused, or hastened, directly, or indirectly, by intemperance; and on referring further back, we find a similar proportion imputable to the same cause for the two years preceding."

Assuming these documents as the basis of a calculation, it will lead to nearly the same result. Thirty-one deaths by intemperance in a population of eight thousand three hundred and twenty-seven, which is that of New-Haven, is a small fraction less, than one to two hundred and seventy, and this proportion in ten millions, would be more than thirty-seven thousand. No disease, then, is so destructive to human life, in our country, as intemperance. No pestilence spreads so wide a desolation, or causes so deep a lamentation. Above thirty-six thousand in our country every year are guilty of voluntary suicide!

The expense of ardent spirits, to the country is enormous.

According to the estimate of Mr. Palfrey's discourses, and several other respectable documents, the quantity consumed annually in the United States, is not less than forty-five millions of gallons, and the expense he calculates at thirty millions of dollars. The estimation of the committee of the American Society for the promotion of temperance, is forty millions of dollars, and the expense of the pauperism occasioned by the improper use of spirits, is twelve millions of dollars; making an annual expense of more than fifty millions of dollars. Considering this expense to be only

thirty millions of dollars, Mr. P. observes, it is a sum greater than that levied for the support of the general government, in all its branches, in the proportion of five to two. According to his estimation, the State of Massachusetts pays annually six hundred and fifty thousand dollars for the maintenance of the joint interests of learning and religion, and one million five hundred thousand dollars, at the lowest computation, for ardent spirits. If we add to the above fifty millions of dollars, the charities bestowed upon the intemperate and their families, the waste, loss of labor, and the cost of the legal prosecutions, occasioned by intemperance, the amount would be swelled beyond our suspicions. Such is the price of our degradation and misery. Verily "the way of transgressors is hard."

The above estimates, though not arithmetically accurate, have been cautiously kept within the truth. Such then is the prevalence of the vice which has caused alarm. And is there not reason? Thirty-six thousand lives are annually sacrificed to this Juggernaut, near three hundred thousand masses of living corruption are stalking among us, polluting the moral atmosphere, and scattering pestilence among those who are not yet contaminated; and for this we pay more than fifty millions of dollars.

"It is a scourge, which has come up upon the breadth of the land," and has entered our pleasant places. If it be permitted to proceed but a little longer, resistance will be unavailing.

Dr. B., in his first discourse, has given a definition of intemperance, to which he seems to attach considerable importance, as he recommends it to be read frequently, in the family.

Though we agree with him, that this sin, above most others, is deceitful, and that this is one great cause of its prevalence; that the

foolish and the wise are alike beguiled by it; and that "it is not unfrequent, that men become irclaimable in their habits without suspicion of danger," we doubt whether this definition will enable his readers, to detect the deceit, or will add any thing to the wisdom of past experience. It will fix the charge of intemperance on many who may justly plead not guilty; and will be regarded by most sober men, as an intrenchment upon the lawful enjoyments, with which, a kind Providence has blessed us.

The first four particulars, in this definition, are,

"The use of ardent spirits daily, as ministering to cheerfulness, or bodily vigor, ought to be regarded as intemperance."

"All such occasional exhilaration of the spirits, by intoxicating liquors, as produces levity and foolish jesting, and the loud laugh, is intemperance."

"A resort to ardent spirits, as a means of invigorating the intellect, or of pleasurable sensation, is also intemperance."

"Let it be engraved on the heart of every man, that the daily use of ardent spirits, in any form or degree, is intemperance."

To the second of these particulars there can be no objection; but the justness of the others may admit of some question.

Had it been said, that the use of ardent spirits daily, as ministering to cheerfulness, or bodily vigor; or daily in any form or degree; or on any occasion as a means of invigorating the intellect, or of pleasurable sensation, is dangerous, is tampering with the tempter, we should have given our assent. But we should hesitate to fix the charge of crime, to stigmatize as intemperate, all who do thus use ardent spirits. We should hesitate to deny that many may have so used spirits, without guilt in the sight of God.

It is certain that wine is used to

produce cheerfulness, and pleasurable sensations, and vigor of body, if not of mind, and that the Scriptures sanction such a use. The psalmist, speaking of the bounty of God's providence, says "That he may bring forth food out of the earth; and wine that maketh glad the heart of man." Our Saviour ministered to the "cheerfulness and the pleasurable sensations" of a large company by a miraculous production of wine. Dr. B. himself would not suppose that he designedly ministered to their intemperance. Now if *wine* may be used to produce cheerfulness, and pleasurable sensations, and bodily vigor, may not ardent spirits occasionally be used for the same purposes? It may be replied that ardent spirits are more liable to produce intoxication. True; but wine may produce it, and exposure to temptation is not sin, is not intemperance. According to the notions contained in this definition, it is by far too long; it would be better said at once, that the use of ardent spirits in any form, or degree, or for any purpose, except as medicine is intemperance; for every purpose for which spirits are ever used, except this, is excluded by the terms of this definition.

In the closing part of this definition, Dr. B. says, "But we approach now a state of experience, in which it is supposed, generally, that there is some criminal intemperance. I mean, when the empire of reason is invaded, and weakness and folly bear rule; prompting to garrulity, or sullen silence; inspiring petulance, or anger, or insipid good humor, and silly conversation; pouring out oaths and curses, or opening the store-house of secrets, their own and others. And yet, by some, all these have been thought insufficient evidence to support the charge of drinking, and to justify a process of discipline before the church."

The only objectionable thing here

is, the intimation, or more than intimation, that the above named symptoms are sufficient evidence to sustain a charge of intemperance before a church. There is no rational question, that a vast proportion of those in whom these symptoms appear, are guilty of drunkenness; but there is no less doubt, that folly, garrulity, &c. sometimes proceed from other causes than the excitement of ardent spirits. The evidence, therefore, is equivocal, and though it will excite strong suspicion, it will not, in many cases, be full proof to a candid mind. Human tribunals are often incompetent to discriminate nicely; they are, therefore, required to judge and condemn only on palpable and unequivocal evidence. Judge Rush, in remarking upon the legal definition of drunkenness, observes, "If it could be supposed, that the laws were otherwise, and that a degree of intoxication *less* than that which produces a species of mental absurdity and disorder, was comprehended in the act of the legislature, it might be the means of proscribing innocent mirth. The penalty of the law might be inflicted where nothing else could be discovered but the effusions of joy and festivity." Ecclesiastical tribunals are, usually, less competent judges of the nature of evidence, than civil courts.

Perhaps it is impossible to draw the line of demarkation between temperance and intemperance so exactly, as to enable us to distinguish the smallest degrees of it in others. All excitement or exhilaration by ardent spirits, is not intemperance, but every one may conclude for himself that when the use of them diminishes judgment, or when they are used in large quantities, though the excitement do not rise so high, as to produce this effect, he is intemperate.

The real cause of intemperance is well described by Mr. Palfrey.

The fact is that spirituous liquors possess the remarkable, the mysterious property to practise on minds, otherwise most clear and wary, that deception of which our text calls the subject unwise. Administered to the human constitution, they so affect it, as to dispose it powerfully to an excessive indulgence in them. They invite the appetite urgently, when a relish for them has once been formed, to overstep the limits of a strict temperance, and when that step has been taken, they have depraved the appetite. They have given it a vigour, which is monstrous. They have created an unnatural craving, which growing continually as it is fed, hurries the victim on with a strength which is all but irresistible. I do not undertake to describe the physical process. That would be the subject of another kind of treatise. But I speak nothing but most painfully familiar truth, when I say, that with more certainty than vaccination changes the constitution, so that the subject cannot suffer from that disorder against which it is a precaution, a certain degree of indulgence, towards which every degree of indulgence tends, so alters the constitution, that the subject cannot again be a temperate man. We know of nothing which so takes away the freedom of the will. A certain point passed, which no one is conscious of having approached, till it is passed, and to all human expectation, though not indeed to human effort, he must be given up as lost. It is all but certain, that he is soon to go down to his grave a dishonoured, undone man. Motives are no longer any thing to him. Dread of disease and want in their most revolting forms; shame; pity for his best friends; fear and hope of a hereafter,—to all that can touch a manly heart, and that once touched his, to all he is as insensible as a rock. pp. 54, 56.

Dr. Beecher's description of it, in his philosophical analysis, is substantially the same, though clothed in a more scientific garb.

Experience has decided, that any stimulus applied steadily to the stomach, which raises its muscular tone above the point at which it can be sus-

tained by food and sleep, produces, when it has passed away, debility—a relaxation of the over-worked organ, proportioned to its preternatural excitement. The life-giving power of the stomach, falls of course as much below the tone of cheerfulness and health, as it was injudiciously raised above it. If the experiment be repeated often, it produces an artificial tone of stomach, essential to cheerfulness and muscular vigour, entirely above the power of the regular sustenance of nature to sustain, and creates a vacuum, which nothing can fill, but the destructive power which made it—and when protracted use has made the difference great, between the natural and artificial tone, and habit has made it a second nature, the man is a drunkard, and in ninety-nine cases in a hundred, is irretrievably undone. Whether his tongue falter, or his feet fail him or not, he will die of intemperance. By whatever name his disease may be called, it will be one of the legion which lie in wait about the path of intemperance, and which abused heaven employs to execute wrath upon the guilty. pp. 13, 14.

The appetite for ardent spirits is, except perhaps in a few unhappy cases of hereditary descent, entirely artificial. The child loathes spirits, until its disgust is overcome by artful mixture. Though we cannot account for it philosophically, yet it seems to be a fact established by observation, that artificial appetites have a much greater tendency to excess, and are more difficult of government, than those which are natural. The ultimate cause of this fact is not occult. A kind Providence would confine us to indulgences which are not injurious, and prevent us from wandering for sensual enjoyment out of those regions where he has furnished a healthful supply. The fact that artificial appetites have this tendency, renders even the moderate use of ardent spirits dangerous.

The temptations which induce a habit of intemperance, are well exposed by each of our authors.

A vast proportion of the cases of confirmed intemperance may be traced, not so much to any innate depravedness, as to the crafty workings of the unproved usages of society; and we, who continue to follow these usages, even while we laugh at them, are ourselves more or less chargeable with the evils we lament over, and are bound to exert our efforts for the alleviation of them.—*Sprague*. p. 5.

It is truly astonishing to behold how completely the habit of *unnecessary* drinking pervades the various classes of our community. In one way or another it is their morning and evening devotion, their noonday and midnight sacrifice. From the highest grade to the lowest, from the drawing-room to the kitchen, from the gentleman to the labourer, down descends the universal custom. From those who sit long at the wine that has been rocked upon the ocean, and ripened beneath an Indian sky, down to those who solace themselves with the fiery liquor that has cursed no other shores than our own—down, till it reaches the miserable abode, where the father and mother will have *rum*, though the children cry for *bread*—down to the bottom, even to the prison-house, the forlorn inmate of which hails him his best friend, who is cunning enough to convey to him, undiscovered, the all-consoling, the all-corroding poison.

Young men must express the warmth of their mutual regard, by daily and nightly libations at some fashionable hotel—it is the custom. The more advanced take turns in flinging open their own doors to each other, and the purity of their esteem is testified by the number of bottles they can empty together—it is the custom. The husband deems it but civil to commemorate the accidental visit of his acquaintance by a glass of ancient spirit, and the wife holds it a duty to celebrate the flying call of her companion with a taste of the latest *liqueur*—for this, also, is the custom. The interesting gossipry of every little evening coterie must be enlivened with the customary cordial. Custom demands that idle quarrels, perhaps generated over a friendly cup, another friendly cup must drown. Foolish wagers are laid, to be adjusted in foolish drinking—the rich citizen stakes a dozen, the poor

one a dram. "The brisk minor panting for twenty-one," baptizes his newborn manhood in the strong drink to which he intends training it up. Births, marriages, and burials, are all hallowed by strong drink. Anniversaries, civic festivities, military displays, municipal elections, and even religious ceremonials, are nothing without strong drink. The political ephemera of a little noisy day, and the colossus whose footsteps millions wait upon, must alike be apotheosised in liquor. A rough-hewn statesman is toasted at, and drank at to his face in one place, while his boisterous adversary sits through the same mummery in another. Here, in their brimming glasses, the adherents of some successful candidate mingle their congratulations, and there, in like manner, the partisans of his defeated rival forget their chagrin. Even the great day of national emancipation is, with too many, only a great day of drinking, and the proud song of deliverance is troubled from the lips of those, who are bending body and soul to a viler thralldom than that from which their fathers rescued them. pp. 8—10.

"For the benefit of the young especially," says Dr. Beecher, "I propose to lay down a map of the way to destruction, to rear a monument of warning upon every spot where a way-faring man has been ensnared and destroyed." Under the title of "occasions of intemperance," he mentions the following :

"The free and frequent use of ardent spirits in the family, as an incentive to appetite, an alleviation of lassitude, or an excitement to cheerfulness."

"Ardent spirits given as a matter of hospitality."

"Days of public convocation."

"Evening resorts for conversation, enlivened by the cheering bowl."

"Convivial associations, for the purpose of drinking, with, or without gambling, and late hours."

"Feeble health, and mental depression."

"Medical prescriptions."

"Distilleries."

"The vending of ardent spirits, in places licensed and unlicensed."

"The continued habit of dealing out ardent spirits, in various forms and mixtures."

"A resort to ardent spirits as an alleviation of trouble."

"The employment of ardent spirits to invigorate the intellect, and restore exhausted nature under severe study."

"The use of ardent spirits employed as an auxiliary to labor."

To complete the list, we will add a few more.

Attending market in a large town has often proved an occasion of intemperance. While the seller is waiting for a purchaser, to relieve the tedium of idleness and deferred expectation, he is tempted to resort to one of the many tippling shops, or soda establishments, which display their signs before him, and take a dose of the consoling cordial. Perhaps he meets some of his acquaintances in similar circumstances, and they go together and take a social glass. These visits are repeated as occasions occur, till a habit is contracted which leads on to excess.

The practice of many merchants to treat their customers, has been the stumbling block to others. We knew a respectable merchant in a country town, who used frequently to observe, that "brandy is the steam of trade." And we have observed decanters and glasses placed on the counter in other stores, to which customers had free access. And in some places every considerable purchase must be complimented with a glass of spirits, and every bargain be confirmed in the same way. Merchants who court custom by such means, conduct many of those who frequent their shops into the path of ruin. Men will drink when liquor is thus presented to them, who would not purchase it for the purpose.

Public dinners are not unfrequently the occasion of excess, and

of the commencement of a habit which becomes inveterate. Every one knows that it is the fashion to drink deep at these festal boards, and that the multiplication of toasts almost compels the guests to go beyond the bounds of strict sobriety.

So numerous and so varied are the temptations to this vice. They surround our path, and meet us at every step of our progress. In every form and shape, they have beguiled some of the unwary into the way of destruction; but the most dangerous of these temptations are the various forms of social drinking, and the use of spirits to support the fatigues of labor; the one is encouraged by generous, friendly feeling; the other, by the plea of necessity. "With her much fair speech she caused him to yield, and with the flattering of her lips she forced him."

He, who would escape the guilt and wretchedness of intemperance, must understand the temptations to which he is exposed, and guard himself against them. Our course lies among the rocks and shoals, which are covered with the bones of the heedless, who have been wrecked upon them, and if we neglect our chart we shall add to the fearful number of victims.

The cause of humanity is much indebted to Dr. B. for his exposition of the signs of intemperance. It is of great advantage to the patient to know the early symptoms of his disease, as seasonable remedies afford the only hope of cure. We verily believe, that the habit of drinking, in many, is so confirmed as to render their case hopeless, before they have a suspicion of danger. For the benefit of such as may have entered on the dangerous ground, we shall quote Dr B's. account of the signs of the incipient habit; those which indicate its confirmation are so obvious, and common, and well understood, that we shall leave them to be observed

as they are exhibited in actual life, believing that the originals are more affecting than any representation.

1. One of the early indications of intemperance may be found in the associations of time and place.

In the commencement of this evil habit, there are many who drink to excess only on particular days for military exhibition, the anniversary of our independence, the birth-day of Washington, Christmas, new years' day, election, and others of the like nature. When any of these holidays arrive, and they come as often almost as saint's days in the calendar, they bring with them, to many, the insatiable desire of drinking, as well as a dispensation from the sin, as efficacious and quieting to the conscience, as papal indulgencies. p. 26.

There are others who feel the desire of drinking stirred up within them by the associations of place. They could go from end to end of a day's journey without ardent spirits, were there no taverns on the road. But the very sight of these receptacles of pilgrims awakens the desire "just to step in and take something." p. 27.

In every community you may observe particular persons also who can never meet without feeling the simultaneous desire of strong drink. p. 27.

2. A disposition to multiply the circumstances which furnish the occasions and opportunities for drinking, may justly create alarm that the habit is begun. When you find occasions for drinking in all the variations of the weather, because it is so hot or so cold—so wet or so dry—and in all the different states of the system—when you are vigorous, that you need not tire—and when tired, that your vigor may be restored, you have approached near to that state of intemperance in which you will drink in all states of the weather, and conditions of the body, and will drink with these pretexts, and drink without them whenever their frequency may not suffice. In like manner if on your farm, or in your store, or workshop, or on board your vessel, you love to multiply the catches and occasions of drinking, in the forms

of treats for new comers—for mistakes—for new articles of dress—or furniture—until in some places a man can scarcely wear an article of dress, or receive one of equipage or furniture, which has not been “wet,” you may rely on it that all these usages, and rules, and laws, are devices to gratify an inordinate and dangerous love of strong drink. pp. 28, 29.

3. Whoever finds the desire of drinking ardent spirits returning daily at stated times, is warned to deny himself instantly, if he intends to escape confirmed intemperance.

It is infallible evidence that you have already done violence to nature—that the undermining process is begun—that the over-worked organ begins to flag, and cry out for adventitious aid, with an importunity which, if indulged, will become more deep-toned, and importunate, and irresistible, until the power of self-denial is gone, and you are a ruined man. It is the vortex begun, which, if not checked, will become more capacious, and deep, and powerful, and loud, until the interests of time and eternity are engulfed.

It is here then—beside this commencing vortex—that I would take my stand, to warn off the heedless navigator from destruction. To all who do but heave in sight, and with voice that should rise above the winds and waves, I would cry—“stand off!!”—spread the sail, ply the oar, for death is here—and could I command the elements—the blackness of darkness should gather over this gate-way to hell—and loud thunders should utter their voices—and lurid fires should blaze,—and the groans of unearthly voices should be heard—inspiring consternation and flight in all who came near. For this is the parting point between those who forsake danger and hide themselves, and the foolish who pass on and are punished. pp. 29, 30.

4. Another sign of intemperance may be found in the desire of concealment. When a man finds himself disposed to drink oftener, and more than he is willing to do before his family and the world, and begins to drink slyly and in secret places, he betrays a consciousness that he is disposed to drink more than to others will appear safe and proper, and what he suspects

others may think, he ought to suppose they have cause to think, and reform instantly. p. 31.

5. When a man allows himself to drink always in company so much as he may think he can bear without awakening in others the suspicion of inebriation, he will deceive himself, and no one beside. p. 31.

6. Those persons who find themselves for some cause always irritated when efforts are made to suppress intemperance, and moved by some instinctive impulse to make opposition, ought to examine instantly whether the love of ardent spirits is not the cause of it.

An aged country merchant, of an acute mind and sterling reputation, once said to me, “I never knew an attempt made to suppress intemperance, which was not opposed by some persons, from whom I should not have expected opposition; and I never failed to find, first or last, that these persons were themselves implicated in the sin.” Temperate men seldom if ever oppose the reformation of intemperance. p.32.

To recount the number of the evils of intemperance, and portray them in their true colors, exceeds the powers of human genius. The most frightful pictures are but faint representations of the originals. These evils in our country are almost omnipresent; and we might as well undertake to count those which are said to have issued from the fabled box of Pandora. Yet something must be attempted to alarm, if possible, the heedless, and those who are entering upon the paths which lead to this land of sorrow, and guilt, and despair.

On this part of the subject our authors have done what argument and eloquence can do. Take from Dr. B. a glowing representation of the miseries of the drunkard himself.

But of all the ways to hell, which the feet of deluded mortals tread, that

of the intemperate is the most dreary and terrific. The demand for artificial stimulus to supply the deficiencies of healthful aliment, is like the rage of thirst, and the ravenous demand of famine. It is famine: for the artificial excitement has become as essential now to strength and cheerfulness, as simple nutrition once was. But nature, taught by habit to require what once she did not need, demands gratification now with a decision inexorable as death, and to most men as irresistible. The denial is a living death. The stomach, the head, the heart, and arteries, and veins, and every muscle, and every nerve, feel the exhaustion, and the restless, unutterable wretchedness which puts out the light of life, and curtains the heavens, and carpets the earth with sackcloth. All these varieties of sinking nature, call upon the wretched man with trumpet tongue, to dispel this darkness, and raise the ebbing tide of life, by the application of the cause which produced these woes, and after a momentary alleviation will produce them again with deeper terrors, and more urgent importunity; for the repetition, at each time renders the darkness deeper, and the torments of self-denial more irresistible and intolerable.

At length, the excitability of nature flags, and stimulants of higher power, and in greater quantities, are required to rouse the impaired energies of life, until at length the whole process of dilatory murder, and worse than purgatorial suffering, having been passed over, the silver cord is loosed, the golden bowl is broken, the wheel at the cistern stops, and the dust returns to the earth as it was, and the spirit to God who gave it.

These sufferings, however, of animal nature, are not to be compared with the moral agonies which convulse the soul. It is an immortal being who sins, and suffers; and as his earthly house dissolves, he is approaching the judgment seat in anticipation of a miserable eternity. He feels his captivity, and in anguish of spirit clanks his chains and cries for help. Conscience thunders, remorse goads, and as the gulf opens before him, he recoils, and trembles, and weeps, and prays, and resolves, and promises, and reforms, and "seeks it yet again,"—again resolves, and weeps, and prays, and "seeks it yet again!" Wretched man, he has placed himself

in the hands of a giant, who never pities, and never relaxes his iron gripe. He may struggle, but he is in chains. He may cry for release, but it comes not; and lost! lost! may be inscribed upon the door posts of his dwelling.

In the meantime these paroxysms of his dying moral nature decline, and a fearful apathy, the harbinger of spiritual death, comes on. His resolution fails, and his mental energy, and his vigorous enterprise; and nervous irritation and depression ensue. The social affections lose their fulness and tenderness, and conscience loses its power, and the heart its sensibility, until all that was once lovely and of good report, retires and leaves the wretch abandoned to the appetites of a ruined animal. In this deplorable condition, reputation expires, business falters and becomes perplexed, and temptations to drink multiply as inclination to do so increases, and the power of resistance declines. And now the vortex roars, and the struggling victim buffets the fiery wave with feeble stroke, and warning supplication, until despair flashes upon his soul, and with an outcry that pierces the heavens, he ceases to strive, and disappears. pp. 14—16.

As these evils afflict the family circle, they are beautifully portrayed by Mr. S.

May we not select some youthful victim of excess, and trace him back, step by step, to these *harmless* indulgencies—these *innocent* recreations? Have we not seen

"The young disease, that must subdue at length,

"Grow with *their* growth, and strengthen with *their* strength."

Could he repeat—alas! he cannot—his mind is sunk in his body's defilement—but *could* he for a moment shake off his lethargy, and repeat to us the story of his errors, as faithfully as he *looks* their odious consequences, he would tell us that to the *innocent* enjoyments of hospitality and festivity he owes his ruin—that the *warranted* indulgencies of convivial life led the way to the habitual debauch, which has finally set upon him the seal whereby all men may know the drunkard. He would tell us that he was once worthy of a

happier destiny—that he stepped on life's pathway, rejoicing in purity and hope—that he was blessed with a frame for vigorous action, and a heart for the world's endearing charities—that his eye loved the beauties of nature, and his spirit adored the goodness of nature's God. But, he would tell us, that in an evil hour, he found he had fallen, even before he knew he was in danger—that the customs of society had first enticed him, and then unfitted him for its duties—that the wreaths they had insidiously flung round him hardened to fetters, and he could not shake them off. He would tell us that over the first discovery of his fatal lapse, his alarmed parents wept, and he mingled his tears with theirs—that as he grew more unguarded in his offence, they raised the angry voice of reproof, and he braved it in sullen silence—that as he became still more vile and brutish, kindred and friend turned their cold eyes away from him, and his expiring shame felt a guilty relief. He would tell us, that at length, just not hated, he has reached the lowest point of living degradation—that in his hours of frenzy he is locked up in the receptacle for the infamous, and in his lucid intervals let out, a moving beacon to warn the virtuous.—Could he anticipate the end of his unhappy story, he might tell us that yet a little while, and his short and wretched career will be ended—that the father who hung over his cradle, weaving bright visions of his son's future greatness, will feel a dreadful satisfaction as he gazes upon him in his coffin—that the mother who lulled him to sleep on her bosom, and joyed to watch his waking, will not dare to murmur that the sleep has come upon him, out of which on earth he will never awake—that the grave will be gladly made ready to receive him—that as, “while living,” he forfeited “fair renown,” so “doubly dying,” he must

“Go down

“To the vile dust from whence he sprung,
“Unwept, unhonoured, and unsung.”

But deplorably as the frivolous usages of society show, in their effects upon the young, the prospect is doubly terrific, when we behold their ravages among the more mature. The common calamities of life may be endured. Poverty, sickness, and even death, may

be met—but there is that which, while it brings all these with it, is worse than all these together. When the husband and father forgets the duties he once delighted to fulfil, and by slow degrees becomes the creature of intemperance, there enters into his house the sorrow that rends the spirit—that cannot be alleviated, that will not be comforted.

It is here, above all, where she, who has ventured every thing, feels that every thing is lost. Woman, silent-suffering, devoted woman, here bends to her direst affliction. The measure of her woe, is, in truth, full, whose husband is a drunkard. Who shall protect her, when *he* is her insulter, her oppressor? What shall delight her, when she shrinks from the sight of *his* face, and trembles at the sound of *his* voice? The hearth is indeed dark, that *he* has made desolate. There, through the dull midnight hour, her griefs are whispered to herself, her bruised heart bleeds in secret. There, while the cruel author of her distress is drowned in distant revelry, she holds her solitary vigil, waiting, yet dreading his return, that will only wring from her by his unkindness, tears even more scalding than those she sheds over his transgression. To fling a deeper gloom across the present, memory turns back, and broods upon the past. Like the recollection to the sun-stricken pilgrim, of the cool spring he drank at in the morning, the joys of other days come over her, as if only to mock her parched, and weary spirit. She recalls the ardent lover, whose graces won her from the home of her infancy—the enraptured father, who bent with such delight over his new-born children—and she asks if *this* can really be him—this sunken being, who has now nothing for her but the sot's disgusting brutality—nothing for those abashed and trembling children, but the sot's disgusting example! Can we wonder, that amid these agonizing moments, the tender cords of violated affection should snap asunder? that the scorned and deserted wife should confess, “there is no killing like that which kills the heart?” that though it would have been hard for her to kiss for the last time the cold lips of her dead husband, and lay his body forever in the dust, it is harder to behold him so debasing life, that even his death would be greeted in mercy? Had he died in the light of his goodness, bequeathing

to his family the inheritance of an untarnished name, the example of virtues that should blossom for his sons and daughters from the tomb—though she would have wept bitterly indeed, the tears of grief would not have been also the tears of shame. But to behold him, fallen away from the station he once adorned, degraded from eminence to ignominy—at home, turning his dwelling to darkness, and its holy endearments to mockery—abroad, thrust from the companionship of the worthy, a self-branded outlaw—this is the woe that the wife feels is more dreadful than death,—that she mourns over as worse than widowhood.

There is yet another picture behind, from the exhibition of which I would willingly be spared. I have ventured to point to those who daily force themselves before the world, but there is one whom the world does not know of—who hides herself from prying eyes, even in the innermost sanctuary of the domestic temple. Shall I dare to rend the veil that hangs between, and draw her forth?—the priestess dying amid her unholy rites—the sacrificer and sacrifice? Oh! we compass sea and land, we brave danger and death, to snatch the poor victim of heathen superstition from the burning pile—and it is well—but shall we not also save the lovely ones of our own household, from immolating on *this* foul altar, not only the perishing body, but all the worshiped graces of her sex—the glorious attributes of hallowed womanhood!

Imagination's gloomiest reverie never conceived of a more revolting object, than that of a wife and mother, defiling in her own person the fairest work of her God, and setting at nought the holy engagements for which he created her. Her husband—who shall heighten his joys, and dissipate his cares, and alleviate his sorrows? She, who has robbed him of all joy, who is the source of his deepest care, who lives his sharpest sorrow?—These are indeed the wife's delights—but they are not hers. Her children—who shall watch over their budding virtues, and pluck up the young weeds of passion and vice? She, in whose bosom every thing beautiful has withered, every thing vile grows rank? Who shall teach them to bend their little knees in devotion, and repeat their Saviour's prayer against "temptation?" She,

who is herself temptation's fettered slave? These are truly the mother's labours—but they are not hers. Conubial love and maternal tenderness bloom no longer for her. A worm has gnawed into her heart that dies only with its prey—the worm, *Intemperance*. pp. 10—16.

It ought never to be forgotten among the personal miseries of the drunkard, that when the habit is once formed, he has put himself almost beyond the influence of the means of grace. The slave of appetite finds no peace except in some system of falsehood, or in the destruction of his moral sensibilities. "They make their hearts as an adamant stone, lest they should hear the law." If all excitability is not destroyed, and he is visited by a momentary pang of remorse, he flies to the relief of the sovereign opiate, and sinks back to stupidity again. This remark has been often verified in the late revivals of religion in our land. Drunkards have in some instances been alarmed and apparently under serious impression; but a return to the cup has drowned the voice of conscience, and erased the impression, and few, very few, have given evidence of conversion to God.

The evils of intemperance, as they respect the general interests of society, are classed in different divisions.

The miseries of pauperism are chiefly imputable to this cause. From an examination into the state of the alms-houses in Portland, Portsmouth, New-York, and Baltimore, it was found, according to documents introduced by Mr. P., that the greater part of their wretched tenants were brought thither by intemperance. In one, two thirds, in another, three fourths, in another, four fifths and in another, six sevenths, of their number, owed their poverty and degradation to this cause. The proportion, we apprehend, is not much less in our

country towns. Drunkards, and the families of drunkards, compose at least two thirds of the whole number of paupers. This fact, however, gives but a faint idea of the poverty caused by intemperance. The number of those reduced to want, but kept from becoming a public burden by private charity, is much greater; and the want and wretchedness, from the same cause, of multitudes more who receive no assistance, is almost beyond calculation. Should any benevolent individual undertake to ascertain the dimensions of this evil, and visit all the miserable hovels, and all the abodes of squalid poverty, and investigate the causes which have brought their tenants to this condition, he would find three fourths, at least, and we believe nine tenths, of all this wretchedness to result from the idleness, improvidence, and expense, occasioned by intemperance.

"I have seen," says one—"I have seen ardent spirits more than once, form, with a scanty allowance of bread and meat, the only meal of an almost perishing family. I have seen a mother and her children hovering, in the depth of winter, over a few dying embers, half naked and half starved; bread and water the only nourishment of the children, bread and rum of the parents." "I have seen a little child, squalid and filthy, pinched with cold and want, covered but not protected from the inclemency of the winter, by a few tattered garments, her bare feet on the frozen earth, stealing along with a broken pitcher to bring to her parents the liquor, which was to serve for the morning's repast—whilst in their comfortless dwelling, gladdened by no blazing hearth, they were waiting in bed, with a drunkard's longing, for that which to them was better than food, clothing, or fire."*

*Dr. John Ware's Address, quoted by Sprague.

The next of the public evils of intemperance, is the multiplication of crimes.

Intemperance is not only a crime in itself, but is more prolific than any other cause of crimes. Drunkenness produces in many of its subjects a temporary madness, and in his phrenzy the drunkard "scatters firebrands, arrows, and death." Mr. P. has furnished a number of facts in illustration of this position. In 1819, three fourths of the assaults and batteries charged in the city and county of New-York, and brought before the court of sessions, proceeded from the degrading use of ardent spirits. A judge of North-Carolina lately declared from the bench, that of the cases of manslaughter which had come before him, there was not one which had not been occasioned by intemperance; and few of murder which were not attributable to the same cause. The following is a remark of Sir Matthew Hale. "The places of judicature," said that great lawyer, "which I have so long held in this kingdom, have given me opportunity to observe the original cause of most of the enormities that have been committed for the space of near twenty years; and by a due observation I have found that if the murders and man slaughters, the burglaries and robberies, the riots and tumults, the adulteries and other great enormities, that have happened in that time, were divided into five parts, four of them have been the issue and product of excessive drinking, of tavern and alehouse meetings." We learn from another source that out of one thousand and sixty-one cases of criminal prosecution in the year 1820, before the court of sessions in the city of New-York, more than eight hundred were stated to have been connected with intemperance. Judge Rush, of Pennsylvania, makes the following declara-

tion in a charge to the grand-jury.* "I declare, in this public manner, and with the most solemn regard to truth, that I do not recollect an instance, since my being concerned in the administration of justice, of a single person being put on his trial for man-slaughter, which did not originate in drunkenness; and but few instances of trials for murder, where the crime did not spring from the same unhappy cause. A moment's reflection will be sufficient to convince you, gentlemen, that the various breaches of the peace, that are daily brought before the courts, are derived in a greater or less degree from this infamous and mischievous vice."

A respectable young gentleman, resident in Louisiana, stated to us in conversation a few weeks since, that a man could not maintain a respectable standing in society there, who would receive an insult, without demanding satisfaction in an honorable way. We inquired of him, how a man could mingle in such society, without exposure to the necessity of giving or accepting a challenge? He replied, that this was not at all difficult, as most of the insults which resulted in duels originated over the bottle. "The way, therefore, to avoid the necessity of fighting a duel, in that part of our country, is, as the Scotchmen say, just to keep sober."

The board of managers of the the Prison Discipline Society say, "Intemperance directly, or indirectly, furnishes a great proportion of the subjects for Houses of Correction and Prisons."

From these documents the conclusion is obvious, that intemperance is the great cause of those crimes which require civil punishment: that if this single vice could be exterminated, man-slaughters would nearly cease, murders would be few, assaults and batteries and

breaches of the peace would be rare, our prisons emptied, and our courts discharged from a great part of their burdens.

The evils of intemperance have a fearful aspect in respect to our civil liberty. This is exhibited by our authors with a fine glow of patriotic feeling.

The ruinous consequences of widespread intemperance to a people governing themselves, can hardly be overrated. If there be on earth one nation more than another, whose institutions must draw their life-blood from the individual purity of its citizens, that nation is our own. Rulers by divine right, and nobles by hereditary succession, may, perhaps, tolerate with impunity those depraving indulgencies which keep the great mass abject. Where the many enjoy little or no power, it were a trick of policy to wink at those enervating vices, which would rob them of both the ability and the inclination to enjoy it. But in our country, where almost every man, however humble, bears to the omnipotent ballot-box his full portion of the sovereignty—where at regular periods the ministers of authority, who went forth to rule, return to be ruled, and lay down their dignities at the feet of the monarch multitude—where, in short, public sentiment is the absolute lever that moves the political world, the purity of the people is the rock of political safety. We may boast, if we please, of our exalted privileges, and fondly imagine that they will be eternal—but whenever those vices shall abound, which undeniably tend to debasement, steeping the poor and the ignorant still lower in poverty and ignorance, and thereby destroying that wholesome mental equality, which can alone sustain a self-ruled people—it will be found by woful experience, that our happy system of government, the best ever devised for the intelligent and good, is the very worst to be entrusted to the degraded and vicious. The great majority will then truly become a many-headed monster, to be tamed and led at will. The tremendous power of suffrage, like the strength of the eyeless Nazarene, so far from being their protection, will but serve to pull down upon their heads the temple their ancestors rear-

*Rush's Charges.

ed for them. Caballers and demagogues will find it an easy task to delude those who have deluded themselves; and the freedom of the people will finally be buried in the grave of their virtues. National greatness may survive—splendid talents and brilliant victories may fling their delusive lustre abroad—these can illumine the darkness that hangs around the throne of a despot—but their light will be like the baleful flame that hovers over decaying mortality, and tells of the corruption that festers beneath. The immortal spirit will have gone—and along our shores, and among our hills—those shores made sacred by the sepulchre of the Pilgrim, those hills hallowed by the uncoffined bones of the Patriot—even there, in the ears of their degenerate descendants, shall ring the last knell of departed Liberty.

I would not, even in anticipation, do my country injustice. I glory in my citizenship. With the exception of the *one* hateful vice, which is spreading its ravages far and wide, we may proudly challenge a comparison with the dominions of the earth. The present, however, is not a time for the silken phrases of self-condemnation. This gross and besetting sin, the parent of so many others, is a national blot: and if it shows the darker on our scutcheon, that it pollutes so fair a surface, it becomes more imperiously the duty of every patriotic citizen to assist in removing it. Let not our glory and disgrace go hand in hand. When we exultingly proclaim to the decrepit communities of the old world, how far we have out-stripped them in liberty, let them not be able to tell us that we have also out-stripped them in a vice, which is liberty's most deadly foe. If that be true, which we have been told, let it teach us humility, and excite us to amendment—that though but two hundred years a people, but fifty years a nation, we have already, in this particular, attained a wicked preeminence over kingdoms that had seen centuries come and depart, long before the white sail of Columbus caught the inspiring winds of our western sky.—*Sprague*. pp. 20—22.

It is admitted that intelligence and virtue are the pillars of republican institutions, and that the illumination of

schools, and the moral power of religious institutions are indispensable to produce this intelligence and virtue.

But who are found so uniformly in the ranks of irreligion as the intemperate? Who like these violate the Sabbath, and set their mouth against the heavens—neglecting the education of their families—and corrupting their morals? Almost the entire amount of national ignorance and crime is the offspring of intemperance. Throughout the land, the intemperate are hewing down the pillars, and undermining the foundations of our national edifice. Legions have besieged it, and upon every gate the battle-ax rings; and still the sentinels sleep.

Should the evil advance as it has done, the day is not far distant when the great body of the labouring classes of the community, the bones and sinews of the nation, will be contaminated; and when this is accomplished, the right of suffrage becomes the engine of self-destruction. For the labouring classes constitute an immense majority, and when these are perverted by intemperance, ambition needs no better implements with which to dig the grave of our liberties, and entomb our glory.

Such is the influence of interest, ambition, fear, and indolence, that one violent partizan, with a handful of disciplined troops, may overrule the influence of five hundred temperate men, who act without concert. Already is the disposition to temporize, to tolerate, and even to court the intemperate, too apparent, on account of the apprehended retribution of their perverted suffrage. The whole power of law, through the nation, sleeps in the statute-book, and until public sentiment is roused and concentrated, it may be doubted whether its execution is possible.

Where is the city, town, or village, in which the laws are not openly violated, and where is the magistracy that dares to carry into effect the laws against the vending or drinking of ardent spirits? Here then an aristocracy of bad influence has already risen up, which bids defiance to law, and threatens the extirpation of civil liberty. As intemperance increases, the power of taxation will come more and more into the hands of men of

intemperate habits and desperate fortunes; of course the laws gradually will become subservient to the debtor, and less efficacious in protecting the rights of property. This will be a vital stab to liberty—to the security of which property is indispensable. For money is the sinew of war—and when those who hold the property of a nation cannot be protected in their rights, they will change the form of government, peaceably if they may, by violence if they must.

In proportion to the numbers who have no right in the soil, and no capital at stake, and no moral principle, will the nation be exposed to violence and revolution. In Europe, the physical power is bereft of the right of suffrage, and by the bayonet is kept down. But in this nation, the power which may be wielded by the intemperate and ignorant is tremendous. These are the troops of the future Cæsars, by whose perverted suffrages our future elections may be swayed, and ultimately our liberties destroyed. They are the corps of irreligious and desperate men, who have something to hope, and nothing to fear, from revolution and blood. Of such materials was the army of Cataline composed who conspired against the liberties of Rome. And in the French revolution, such men as Lafayette were soon swept from the helm, by mobs composed of the dregs of creation, to give place to the revolutionary furies which followed.—*Beecher*. pp. 56—59.

Let no one turn away his eyes from this subject, or laugh at these representations, as the fancy of a sickly brain, or as a topic introduced merely to display the powers of the orator. The danger is real, and cannot be denied unless we will shut our eyes to the light of history, and deny the connection between cause and effect; it cannot long be disregarded with impunity; the time to meet it will soon have passed by, and we as a people may lament in the sadness of despair, over an evil too great to be remedied.

Mr. P. presents this subject in a style of cool and conclusive argumentation.

I affirm no more than is past contradiction; that slaves to their own desires are ready to be slaves to other men; that luxury has been the bane and ruin of republics; and that the vile indulgence which is now a destruction wasting at noon-day among us, is luxury in one of its most menacing forms, and prepares a worthless population the most effectually for a master's yoke. We are jealous of our liberties, we say. And are we the first of modern free states that have been so, and yet have fallen? Was not Venice watchful of its liberty, and self-devoting to maintain it, till enterprise brought wealth, and wealth, indulgence, and indulgence, effeminacy, and effeminacy, bondage? We are wise and refined, we think. Was Florence less so, when it unsaid all its weighty republican maxims, and bowed its neck to the foot of a rich and popular citizen? No, the guardian of our institutions is public virtue; an erect, manly virtue, in full command of all its powers; an independent virtue, not capable of being seduced for the offered supply of a base appetite. Let but the habit we have been to-day contemplating pursue its ravages, and that virtue will fast be sapped. A miserable population will grow numerous, the subjects alike of intimidation and bribes. Without sense of character, without means of living, they will stand ready to be the instruments of the ambitious purposes of any wicked man. Is it thought such persons will value their own political prerogatives too much to forego them, though they may not respect those of others, too much to invade them? What care such persons for the difference between one political relation and another? Their tastes have another object; and is it to be supposed that the despotic appetite against which natural affection is powerless, is to pause in opposition to a thing so unsubstantial as a theory of the rights of man?

I cannot avoid thinking, that as there is no darker stain in our national morals, so there is no darker cloud over our political prospects,—the prospect of the permanency of our free institutions,—than this. I see not how this view can be gainsaid, if it be true, as it is unquestionable, that intemperance is an evil of vast extent among us; that it is a thorough corrupter of the mind,

that the disorders of a depraved population almost demand a despotism, and make it acceptable, and that its services may always be bought to establish one. I never see the drunken crowd on our public days celebrating their freedom, that I do not think they are then preparing themselves to part with it. pp. 42—44.

We do hope that if our sober citizens will not be excited to decided and united exertions, by a sense of religion or humanity, they will be moved by their patriotism, their love of liberty, and their love of themselves.

(To be continued.)

Address on Church Music, delivered by request on the evening of Saturday October 7, 1826, in the vestry of Hanover Church, and on the evening of Monday following in the third Baptist Church, Boston. By LOWELL MASON. Revised Edition. Boston: Hillard, Gray, Little and Wilkins. 1827. 8vo. pp. 44.

THE state of church music in our country has been long viewed by men of piety and taste, with dissatisfaction and regret. In some instances, measures of improvement have been put in train; and with a degree of success. More generally, little has been attempted, and little accomplished. The evils which exist have been either indistinctly perceived, or imperfectly estimated. Of course the means of their removal have been neglected; or if not wholly unemployed, have wanted judgment in their selection, or skill and energy in their application.

We are glad to see a subject so deeply momentous to the church, and the community, distinctly presented to the public mind; and in a manner which can scarcely fail to secure both attention and interest. In the pamphlet before us, Mr.

Mason exhibits much good sense, much sound reflection, and no common degree of acquaintance with the principles of musical composition and taste. Nor do we regard it as of less importance, that the whole discussion is pervaded by a truly Christian spirit, and an ardent desire to promote the interests of piety.

Having briefly adverted to the divine institution of church music, the author explains its design.

To animate and enliven the feelings of devotion, is undoubtedly the office of music in the church.

Through the medium of music, truth is presented to the heart in the most forcible manner; the feelings are aroused, the affections elevated.

Music is a refined species of elocution; and, as such, its office is to enforce upon the heart the sentiment which is sung.

Probably few readers who admit the justice of these views, will fail to agree with Mr. Mason, that sacred music "as conducted in many churches at the present day falls far short of producing its legitimate effects." The cause of the evil he thus explains:

The principal reason for the present degraded state of church music, seems to be, that its design has been forgotten, and its cultivation as a religious exercise neglected. It is a fact, that while music is regarded almost universally as a necessary appendage to public and social worship, its importance as a devotional exercise, is in a great measure overlooked. Hence it is often given up, almost exclusively, into the hands of those who have no other qualifications than mere musical talent; and who, being destitute of any feelings of piety, are almost as unfit to conduct the singing of the church, as they would be the preaching or the praying. Having been furnished by nature with an ear to appreciate the melody of sweet sounds, they take it up as a mere amusement, and pursue it solely with reference to the tasteful gratification it affords them. In proportion, therefore, as they are enabled to de-

light themselves, and to draw forth the applause of others, by communicating the same feelings to them, in the same proportion they succeed in accomplishing the object of their exertions.—pp 8, 9.

Having thus indicated the source of the evil, the author proposes the means of its removal.

The church must take up the subject: the influence of piety must be brought to bear upon it, the influence of that same spirit of the gospel which is so manifest in the benevolent exertions of the present day: the proper object of church music must be understood; and Christians must cultivate it as a part of religious duty.—p. 12.

Christian parents should feel it their duty to have their children instructed in such a manner as that when they grow up, and become pillars of the church in other respects, they may also be so in this.—p. 29.

When the church shall take this subject into its own hands, when children shall be taught music, when choirs shall be composed of serious and proper persons who shall cultivate music as a religious duty, when singing shall be considered as much a devotional exercise as prayer, the evils which have been so long existing will speedily be removed; and church music will be performed in some measure as it ought to be. Christians on earth will imitate the redeemed in heaven; and the praises of God in the church below, will be a faint shadow of the triumphant strains which animate the heavenly choir.—p. 30.

Mr. Mason would not exclude from the public singing those who are otherwise qualified, for the want of decided piety; though he thinks it important that "in every choir there should be a prevailing influence of piety." He adds with reference to the qualifications and duties of the leader:

Every choir should have a competent leader, if possible a pious man; at least a man of intelligence, taste, judgment, and influence; one who is

well acquainted with the whole subject of church music, and who is capable of instructing others. He should study Watts, if Watts be the book used, and indeed the whole range of lyric verse and musical expression, as regularly as a player studies Shakespeare, or the histrionic art. His soul should swell with the sentiment of the poet, and that reading and that style of performance should be adopted, which are best calculated to enforce it upon the hearts of others. He should be as punctual in his attendance as the clergyman; and to him every member of the choir should be in strict subjection. Such a laborer is worthy of his hire: and although, like the minister he should be influenced by nobler motives, yet it is proper he should receive a suitable compensation; for much time and exertion he must necessarily devote to the duties of his office.—p. 27.

The duties of the choir are thus delineated:

Let the choir meet occasionally for practice, perhaps as often as twice a week until they have made considerable progress; and choirs formed from materials now existing in the churches may find it necessary to meet even more frequently than this, for a short time. But they should meet, not so much for the purpose of learning new tunes, as for the practice of such tunes as are already known, in connexion with psalms or hymns, and with reference to devotional effect; keeping constantly in view the great design of church music, the solemnity of public worship, and the responsibility of their station, as leading and greatly influencing the devotion of others. Nor is there any good reason why such meetings may not be profitable and pleasant; for if singing be cultivated as a devotional exercise, why may not singing meetings be as profitable as prayer meetings, both to the choir, and to the congregation? A choir should always feel that the devotions of the congregation, so far as this exercise is concerned, depend wholly upon them; and let them not forget what an important influence their performances may have upon the other exercises of public worship; that, under God, they have it in their power ordinarily to deepen impressions which divine truth may have made, or

to scatter and dissipate those pious feelings which the minister has been instrumental in exciting.—pp. 27, 28.

Though no friend to “flourishing and fanciful interludes, foreign to the subject, and unfit for the church,” Mr. Mason considers the *organ* as adding much to the beauty and effect of church music. And he justly remarks that “when instruments are employed as an accompaniment, they should always be made subordinate to the vocal parts, with which they should combine in a harmonious and delicate manner.”

The author's observations on “the nature of musical adaptation,” and “on the character of the music best calculated to promote devotional feeling,” though brief, are discriminating and judicious.

In this concise analysis of a discourse of considerable length, many particulars are of course omitted. On a few points introduced into the discussion, we are scarcely prepared to decide. To the grand object of the Address, and to its leading principles, we yield our unqualified approbation.

Mr. Mason has deserved well of the religious community. He has rendered an invaluable service to the church of God. He has exposed the defects and vices which mar the beauty of an important part of divine worship, and effectually defeat its design. He has done this, not with the captiousness of a mere critic, but with the salutary severity of a friend. While he has detected and displayed the evil, he has indicated the remedy; and earnestly, though judiciously, pressed its application.

That his complaints are but too well grounded, is indisputable. They do but echo the sentiments and feelings of thousands of cultivated minds, and pious hearts. Who can deny that an exercise pre-emi-

nently calculated to raise the soul to heaven, is frequently perverted into an instrument of sensualizing, and chaining it down to earth? Who has not remarked with pain, that the music of the sanctuary, instead of exciting pious affections, and fastening divine truth on the mind, too often dissipates serious thought, and enfeebles, or banishes every devout impression? Thus the temple of God becomes a theatre; amusement usurps the place of spiritual edification, and immortal beings lose the benefit of those invaluable moments on which their salvation is suspended.

Evils such as these ought no longer to exist. They are the *opprobrium* of Christian worship, and of the Christian church. They ought to be removed without delay. The spirit of the age demands it. The glory of God, the soundness of his worship, the honor of religion, the interests of the church, and of human souls, all unite to demand it.

In a cause so holy, all good men may be expected to unite. Let the “influence of piety,” as our author suggests, “be brought to bear upon the subject.” Let churches awake and act. Let them act with discretion: and let them act with energy. Let it be ceaselessly inculcated, and universally understood, that the singing of the sanctuary is a direct and solemn address to the Heavenly Majesty; and that in this part of worship, the choir are as really the organ of communication between the audience and the Deity, as the minister is in prayer. Let it never be forgotten, that without a pious heart, the service is essentially defective; and that every degree of levity in thought, in air, in manner, is an outrage on piety, and not less an outrage on decorum. Let children be taught sacred music with special reference to their bearing a part in the praises of the sanctuary. Let religious persons, qualified for his service, be reminded that by

shunning it without reason, they bury an important talent which they are bound to employ. Let singing companies assemble frequently ; and this not merely for the purpose of exhibition, or of learning new tunes ; but of adapting tunes already learned to their proper subjects, and of awakening and cherishing all those tender, sacred sensibilities which will render their performances edifying to themselves and edifying to others. Let these meetings be rendered solemn by prayer, and by serious remarks from the teacher, addressed directly to the conscience, and the heart. The presence and aid of the minister on these occasions, may be likewise incalculably important and useful. They furnish him a rich advantage for free communication with opening and forming minds, for sowing the seeds of piety, and for refining and elevating the style of sacred music.

Let a process of this kind be commenced ; let it be pursued with vigor and perseverance ; and, under the blessing of God, the happiest results may be anticipated. Meetings for singing will assume a high rank among the *means of grace*. The choir will be a nursery for the church ; its public performances will be marked with a solemnity and tenderness which will be felt through the whole assembly ; and the music of the earthly sanctuary will be a lively emblem and anticipation of the songs of heaven.

If much of the character and effect of church music depends on choirs, much likewise depends on the *collections* employed. On this topic, full of interest as it is, we have room only for a few hints. That some of our modern collections furnish many specimens of a high style of excellence, we readily admit. But we apprehend there is much room for improvement still. We want more of the *music of the*

heart ; by which we mean, music which gives a natural expression to the variety of emotions which Christians feel, and which breathe in the hymns of our best Christian poets. In this essential point, some of the master spirits of Europe not unfrequently fail. For music of this description, neither genius, nor science, nor natural sensibility, nor all united, can furnish all the requisites. The spirit of *display* which vitiates and degrades so much of our religion, has, we fear, infected our very music. Some of the cheerful airs in our collections remind us of the affected and extravagant joys of the hypocrite, or fanatic, rather than of the meek and subdued delight of the real Christian. In the music of the sanctuary, the grand desideratum is simplicity. It is an essential constituent of the sublime ; nor is it a less essential constituent of the pathetic. Some of the compositions recently introduced seem fitted to please for a time ; but wanting simplicity, they cannot be immortal. They will soon pall on the ears of their very admirers.

The musical compositions of MADAN are stamped with excellencies of a high order—simplicity, fervor, refinement, richness of melody, if not perfection of harmony. Few authors have so great a variety of style ; few, who have written so much, have borrowed so little from themselves. Many of his airs are the legitimate expressions of tender and deep-toned piety. When there shall be a louder and more general demand for the *music of the heart*, a greater portion of the compositions of MADAN will enrich our musical collections.

We cannot conclude, without cordially commending the Address before us to a general and attentive perusal. Sincerely could we wish to see its spirit breathed through the whole community. The plans and measures it recommends are worthy of universal adoption. In-

deed, the demand thus early made for a second edition—an edition which is materially improved—evinces that its author has not spoken in vain. May his voice be heard, and with effect, to the remotest extremities of our continent.

The Christian public will be gratified to learn that Mr. Mason has been induced to remove his residence from Georgia to Boston; and this, for the purpose of devoting himself to the improvement of church music, on the principles in-

culcated in his Address. He has likewise been elected to the presidency of the Handel and Haydn Society; an association whose exertions in refining the musical taste of the age, have been of inestimable value. On such a theatre, and with such advantages; with faculties so well adapted to the work, and with an ardor so fully justified by its importance, Mr. Mason we are well assured, cannot labor in vain.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

COLLEGIATE RECORD FOR 1827.

COLLEGES.	DEGREES CONFERRED.			COLLEGES.	DEGREES CONFERRED.		
	A. B.	M. D.	A. M.		A. B.	A. M.	
Bowdoin,	32	23		Geneva,	3		4
Waterville,	13		2	Rutgers,	5		
Dartmouth,	38	19	20	Nassau Hall,	32		23
Middlebury,	15	26	9	Univ. Penn.,	15		12
Univ. of Vt.,	14	14	5	Dickinson,	22		23
Harvard,	43	22	30	Wash'ton, Pa.	11		
Williams,	31	7	8	Hampden Sid'y,	8		7
Amherst,	23		7	Franklin,	19		9
Brown,	31		19	Ohio Univ.,	3		6
Wash'ton, Ct.,	10			Miami Univ.,	9		
Yale,	79	19	33	Centre, Ky.,	5		
Columbia,	34		18	Trans'va. Univ.,	22		
Union,	68		23	Chapel Hill,	18		
Hamilton,	23			Univ. of Ga.,	30		

HONORARY DEGREES.

UNION.—The honorary degrees conferred by this College the present year, were the degree of A. M. on James A. Bayard of Wilmington, Del., and that of D. D. on the Rev. Francis Wayland, President of Brown University, Rev. John Ludlow, of Albany, Rev. Orin Clark, of Geneva, and the Rev. John Brown, of Cazenovia.

UNIVERSITY OF PENNSYLVANIA.—The Hon. R. Peters, of the U. S. District Court, LL. D.

MIDDLEBURY.—Gordon Newell, Esq. A. M.; Waitstill R. Renne, and John Locke Chandler, M. D.; and the Rev. Reuel Keith, of the Episcopal Theological Seminary, at Alexandria, D. D.

DARTMOUTH.—Rev. Leonard Worcester, of Peecham, Vt., Hon. James W. Ripley of Fryeburg, Me., and Levi Chamberlin, Esq., of Fitzwilliam, A. M.; Hon William M. Richardson, LL. D.

UNIVERSITY OF VERMONT.—Rev. Sylvester Nash, A. M.; Elijah Baker of Canton, N. Y., and Robert Nelson, of Montreal, M. D.

GENEVA.—Rev. Ezekiel G. Geer, of Ithaca, and Rev. William Nisbet of Seneca, A. M.; Rev. James Montgomery, of Philadelphia, Rev. Nathan B. Crocker, of Providence, and Rev. Henry U. Onderdonk, of Brooklyn, D. D.; Hon. John S. Richardson, of S. Carolina, LL. D.

RUTGERS' MEDICAL COLLEGE.—Prof. Thomas P. Jones, of Pennsylvania, Thomas Fearn, of Alabama, Samuel S. Kuypers, Lewis Belden, David Rogers, Henry Schenck, and John Corneleison, of New-York, and Lewis Heermans, of Louisiana, M. D.

WASHINGTON, CON.—Rev. John M. Garfield, and William Crosswell, of New-Haven, A. M.; His Excellency Gideon Tomlinson, LL. D.

COLUMBIA.—Rev. Smith Pyne, A. M.; Rev. Henry U. Onderdonk, of Brooklyn, and Rev. Jasper Adams, President of Geneva College, D. D.

HARVARD.—Nathan Johnson, and Peter Bachi A. M.; John C. Park, and William G. Stearns, LL. B.; and Hon. Bushrod Washington, of Virginia, and Horace Binney of Philadelphia, LL. D.

BROWN.—Albert C. Greene, Attorney General of R. I., Charles Morris, of the U. S. Navy, John R. Vinton, of U. S. Army, and Rev. William H. Smith, of Providence, A. M.

YALE.—John Adams Albro, Timothy Dwight, and Charles A. Ingersoll, Esq. A. M.; James O. Pond, Gaylord Wells, John Andrews, Archibald Mercer, Elijah Baldwin, Samuel Simons, Daniel Comstock, and Jacob Green, M. D.; Rev. Justin Edwards, D. D.; Hon. David Daggett, Hon. Charles Chauncey, and Hon. Samuel Hubbard, LL. D.

HAMILTON.—Hon. Nathaniel W. Howell, LL. D.

FRANKLIN.—Rev. Mr. Cunningham, of Alabama, and Rev. Mr. M'Dowell, of Charleston, D. D.

WILLIAMS.—Benjamin F. Butler, and John F. Bacon, A. M.

WATERVILLE.—Rev. Isaac Merriman, of Eastport, and the Rev. Gustavus F. Davis, of South Reading, Ms. A. M.

NASSAU HALL.—Rev. Samuel Fisher, of Paterson, and the Rev. Samuel Osgood, of Springfield, Ms. D. D.; and William Rawle, Esq. of Philadelphia, LL. D.

DICKINSON.—Charles F. Mayer, Esq., and John Vethake, M. D. of Baltimore, and the Rev. David Kirkpatrick, of Milton, Pa. A. M.

WASHINGTON, Pa.—Rev. James Boyle, county of Antrim, Ireland, D. D.

MIAMI UNIV.—Rev. James Boyle, county of Antrim, Ireland, D. D.

PHI BETA KAPPA ANNIVERSARIES.

ALPHA OF CONNECTICUT.—*Yale.*—Professor Olmsted, Orator, Charles Atwood, Esq. of Boston, Poet. Orator for next year, William Maxwell, Esq. of New-York,—Poet, Henry E. Dwight, of Philadelphia.

ALPHA OF MASSACHUSETTS.—*Harvard.*—Orator, Rev. James Walker of Charlestown. Poet, Dr. Gamaliel Bradford, of Boston.

ALPHA OF NEW HAMPSHIRE.—*Dartmouth.*—President Marsh, of Vermont University, Orator.

ALPHA OF NEW-YORK.—*Union.*—Hon. John B. Yates, of New-York, Orator; Rev. Dr. M'Auley, of New-York, Orator for next year.

ALPHA OF MAINE.—*Bowdoin.*—Orator, Hon. Asher Ware, of Portland.

RESIGNATIONS AND APPOINTMENTS.

William W. Ellsworth, Esq. has been appointed Professor of Law, in Washington College, in this State.

Sylvester Hovey, of Yale College Theological Seminary, and late a Tutor in Yale College, has been appointed Professor of Mathematics in Williams' College.

Dr. John E. Cooke, is elected Professor of the Theory and Practice of Medicine in Transylvania University.

Thomas J. Conant, late Tutor in Columbia College, has been appointed Professor of Languages, and Rev. Dr. Chapin, Professor of Intellectual and Moral Philosophy, in Waterville College. The Rev. Mr. Briggs, late Professor of Languages, has been appointed Professor of Mathematics, Natural Philosophy, and Chemistry.

The Rev. Gideon Blackburn, D. D. has been elected to the Presidency of Centre College.

The visitors of William and Mary College, have appointed the Rev. Adam Empie, an Episcopal clergyman of Wilmington, to the Presidency of the College.

The Rev. Charles Coffin, D. D. has resigned the station as Principal of Greenville College, and accepted an invitation to the Presidency of East Tennessee College, at Knoxville.

Dr. Drake, late Principal of the Wesleyan Seminary, has accepted the appointment of Professor of Mathematics in Ohio University,—and the Rev. William Mann, of Philadelphia, has been appointed to supply his place in the Seminary.

The Trustees of Madison College, Penn., at the first Session in June of the present year, elected the following officers.—Rev. H. B. Bascom, Principal; Rev. Charles Elliott, Professor of Languages; Rev. John H. Fielding Professor of Mathematics; John Lyon, Esq. Professor of Rhetoric; Dr. Hugh Campbell, Professor of Chemistry, Agriculture, &c.; and Moses Hampton, John Robinson, and R. E. Stokes, Tutors.

Thomas Goodsell, M. D., of Utica, N. Y., has been appointed Lecturer on Materia Medica, and Obstetrics in the Berkshire Medical Institution.

Dr. John Torrey, Prof. of Chemistry, Mineralogy, &c., in the Military Academy at West Point, is appointed Professor of Chemistry and Botany in the College of Physicians and Surgeons in the City of New-York, in the place of Dr. James F. Dana, deceased.

Dr. Granville Sharp Pattison has resigned the appointment of Professor in the University of Maryland.

The Rev. Dr. M'Auley has been elected President of Transylvania, in Kentucky, in the place of Dr. Holley, deceased.

William F. Page, A. M., is elected Professor of the Latin Language, and Latin Literature; Hugh A. Garland, A. B., Professor of the Greek Language, and Grecian Literature, in Hampden Sidney College.

James Hamilton, Esq., of New-York, has accepted the appointment of Professor of Mathematics, and Natural Philosophy in the University of Nashville.

THEOLOGICAL SEMINARIES.

The Academical and Theological Institution at New Hampton, N. H. contains about eighty students. An additional building is now nearly completed, and will be ready to be occupied the ensuing term.

Rock Spring Theological High School has been recently established by the Baptists in St. Clair county, Illinois, seventeen miles from St. Louis. The officers are to be, a Professor of Christian Theology, and a Professor of Mathematics and Natural Philosophy.

The Western Theological Seminary is beginning to awaken an interest in the community. Several subscriptions have recently been made to aid in its establishment. The prospect of raising adequate funds is so favorable, that no doubt is entertained by its friends, of its complete success.

The Episcopal Theological Seminary of Virginia is about to be permanently established in the vicinity of Alexandria, and its sphere of usefulness greatly enlarged. The Trustees have lately purchased a beautiful site, containing about sixty acres, two and a half miles N. W. from Alexandria, and intend immediately to add to the buildings on it, which are already considerable, a spacious edifice for the accommodation of students. They expect to finish and occupy it by the first of November. Professors Keith and Leppets, it is understood, will reside on the spot, and devote their whole time and talents to the school, and the Rev. William Jackson, who fills the chair of Pastoral Theology, will give attendance there, so far as his pastoral duties of Rector of St. Paul's Church, Alexandria, will allow.

The Trustees also contemplate the establishment of an Academy, on a liberal plan, to be under the direction and management of the Professors of the Seminary.

The General Theological Seminary, in the city of New-York, contained, the last year, twenty-one students; six of whom, composing the first class, were admitted to Orders at the close of the summer term.

The Lutheran Theological Seminary, at Gettysburg, Pa. numbers twenty-three students. The Theological department is under the superintendence of Rev. S. S. Smucker, A. M., and the Classical department is conducted by D. Jacobs, A. B.

Princeton Theological Seminary, at its late examination, graduated fourteen of its members, who had completed the prescribed course of study.

Newton Theological Institution, of the Baptist denomination, is yet in its infancy, but affords encouraging prospects of success and usefulness.—The following were the exercises of its late anniversary. Essays by members of the *Junior class*: On the Samaritans.—On the Pharisees and Sadducees.—How may a Theological student guard against the dangers incident to habits of retired study?—On the importance of being acquainted with biblical geography.—On the judicial regulations of the Hebrews.—Why should a young man who is called to the ministry, spend several years in preparing for the work?—By members of the *Middle class*: On the statement of Paul and that of James concerning faith, Rom. iii. 28, and James ii. 24.—On the connexion in which the purposes of God are introduced in the Scriptures.

Address before the Society for Missionary Inquiry, by T. J. Conant, Professor of Languages in Waterville College.

Bangor Theological Seminary has of late received some important alterations in the course of study pursued, which we noticed in a late number.—The following are the dissertations read at the examination in August with the names of the writers. Influence of circumstances on character: Geo. Brown. The preacher's political duties: Philip Bunnell. Knowledge and virtue essential to the permanence of free governments: H. J. Lamb. The frequency of revivals of religion a motive to Christian exertion: W. May. Characteristics of true greatness: George W. Ranslow. Peculiarities in the political and social state of Christian nations: A. Sheldon. The importance of aiming at a high standard of character and action. Claims of the religious state of the world upon young men, with the valedictory address: Nelson Bishop.

The Theological School at Cambridge held its anniversary in the College chapel, July 20. Dissertations were read on the following subjects.

Junior Class.—The comparative advantages of reading sermons, reciting *memoriter*, and extemporaneous discourse: Horatio Alger. The use of a liturgy: William Barry. The circumstances of Peter's denial of his master: Hersey B. Goodwin. On the spirit of persecution, and the different forms under which it has appeared: William Newell. Miracles, their susceptibility of proof by human testimony: Cazneau Palfrey. An explanation of Matthew xii. 1-3 "At that time Jesus went on the Sabbath-day through the corn," &c.: George Whitney.

Middle Class.—On St. Paul's Epistle to the Gallatians: George P. Bradford. On our Saviour's prophecies respecting his second coming during the lifetime of some who heard him, comparing with the expectations of the apostles upon this subject: Jonathan Cole. On the influence which the fact, that the apostles expected a personal return of our Saviour to the earth, at no distant period, should have upon us of the present day: Frederick Augustus Farley. A view of the ecclesiastical, moral and intellectual condition of Europe, previous to the Reformation, showing the necessity and sources of that event: Frederick H. Hedge. On the conversion of Rammohun Roy, and its effect upon Christianity in India: Samuel K. Lothrop. On the connexion between enlightened views of Christianity and luke-warmness in its cause: William P. Lunt. The advantages and disadvantages of a church establishment, and the probable effect of the absence of one in this country: Artemas B. Muzzy. On the Sabbath: John L. Sibley. On the uses of controversy: Moses G. Thomas.

Senior Class.—On the disinterestedness and devotedness required in a Christian minister: Daniel Austin. The comparative value of the English and French styles of preaching as models of pulpit eloquence: George W. Burnap. The present state of religious inquiry in this country, as relating to the ministerial office: Christopher T. Thayer. Importance to the young preacher of cultivating religious feeling: William H. White. On the advantages of permanence in the relation of a pastor to his flock: William A. Whitwell.

The Theological Seminary at Andover held its annual examination, Sept. 26. The exercises were all from the Senior class, and on the following subjects.

Sacred Literature.—Remarks on Matth. xxii. 41—45: T. G. Worcester. Exegetical preaching: E. Adams. Explanation of Philip. iii. 8—11: J. Marsh. Scriptural use of the number *seven*: S. G. Clap. Can it be shown from the Scriptures, that the Jews will be literally restored hereafter to the land of Palestine? Affirmative, S. F. Beard, Negative, L. Cobb. Translation of Isa. xxi. 1—10, with a brief explanation: J. S. Green. Does the *authority* of the sacred writers depend on the reasoning which they employ? G. Hayes.

Ecclesiastical History. St. Athanasius: D. Phelps. St. Augustine: L. Gilbert. Lord Cobham: A. A. Hayes. John Calvin: G. Shepard. The Westminster Assembly: D. Adams. Recent Genevan persecutions: F. A. Strale. Present state and prospects of the church: W. Clark.

Christian Theology. The special influence of the Spirit not inconsistent with moral agency: E. W. Clark. Doctrine of instantaneous regeneration, with its necessary qualifications: T. R. Durfee. The religion taught in the Old Testament and the New, substantially the same: S. W. Clark. The rewards of the righteous in the future world consistent with the Scripture doctrine of salvation by grace: S. Hardy. Influence of prayer on the benevolent affections: H. C. Jewett. The perfection of the Scriptures: J. A. Albro. Scriptural mode of addressing Christians as to the necessity of persevering in holiness, and the danger of apostacy: C. H. Kent.

Sacred Rhetoric. Literature, as exhibiting the moral character of man: J. Crosby. The French pulpit in the time of Louis XIV.: A. Greenwood. The power of impression: J. W. Powers. The danger of substituting, as the object of preaching, present emotion, for deep and permanent impression: H. A. Rowland. The proper mode of treating religious affections: A. Mahan. Manner, in oratory: J. W. Newton. Adaptation of preaching to the character of the age: D. Perry. Painting in language: A. Richards.

On the day preceding an Address was delivered before the Porter Rhetorical Society, by George Shepard, a Poem by Alfred Greenwood, and an Address by the Rev. Dr. Beecher.

The Anniversary Address to the Society of Inquiry respecting Missions, was delivered by a Member of the Senior Class.

The Theological Department of Yale College, of which we gave some account in our Number for September, is struggling through the losses it has sustained, in the failure of its funds; and we are encouraged to hope, from the exertions that are making, and the interest that is felt, that a competent support will soon be provided for its instructors. The number of students is greater than at any former period.

Auburn Theological Seminary held its anniversary in August. Essays were delivered on the following subjects. On the Sabbath: Joel Campbell. On the ministry of John the Baptist: R. B. Camfield. On the conflicting opinions of Deists: Ulric Maynard. On the character of Christ as a proof of Christianity: Joseph Steele. On the principles of interpretation: Hiram L. Miller. On the Union of science with piety: Josiah Kilpatrick. On the spiritual gratification of a gospel minister: Henry P. Tappan.

On the evening preceding an address was delivered On pulpit eloquence, by Charles E. Freeman. On theological controversy, by Ebenezer Mead. On Foreign Missions, by Henry P. Tappan.

Appropriations were made by the Trustees to provide additional exercises for the students;—and a committee appointed to devise measures to establish a professorship of Sacred Rhetoric and Pulpit Eloquence.

Southern Review.—Proposals are issued for a quarterly periodical, with this title, to be published at Charleston, S. C. in February next.—Its object and character will be similar to those

of the other Reviews in our country, with the following peculiarities. It will be among its first objects to vindicate the rights, the privileges, the character of the Southern States, and to ar-

rest, if possible, that current of misrepresentation which has been directed so steadily against our country generally, and the South in particular.—It shall be considered a paramount duty to watch over the administration of our Federal Government, and to guard against all violations of the Constitution.—Each number will contain two hundred and fifty pages. Edited by A. E. Miller.

Occasional Sermons of Dr. Dwight.—The Christian public will be gratified to learn that two volumes are about to be published of the occasional Sermons of the late President Dwight. Proposals have been issued for this purpose, by Hezekiah Howe and Durrie & Peck, at New-Haven. For the conditions of the work we refer our readers to the Prospectus on our covers.

NEW PUBLICATIONS.

RELIGIOUS.

An Essay on the Importance of considering the subject of Religion. Addressed particularly to men of Education. By John Foster, Author of Essays on Decision of Character, &c. Boston. 1827. 8vo. pp. 172.

Dialogues between the Rev. Dr. Andrew Fuller and a Regular Baptist.

Knowledge is Power, or the true Secret of New-England Strength; a Sermon preached in Hollis Street Church, Boston, on the Fast Day, April 5, 1827. By John Pierpont.

The Scriptural Doctrine of Predestination, stated and vindicated. By the Rev. Mr. McFarlane, of Deerfield, N. J.

A Dialogue on Providence, Faith, and Prayer. Boston. Bowles & Dearborn. 12mo. pp. 24.

MISCELLANEOUS.

Letters from Europe, comprising the Journal of a Tour through Ireland, England, Scotland, France, Italy, and Switzerland, in the years 1825, '26, and '27. By N. H. Carter. 2 vols. 8vo. New-York. G. & C. Carvill. 1827.

The American Chesterfield; being Selections from Chesterfield's Letters, and from other Authors on the Subject of Politeness: Suited to the youth of the United States. By a Member of the Philadelphia Bar. Philadelphia. John Grigg. 1827.

Dunnallan: or Know what you Judge. By the Author of Decision, Father Clement, &c. 2 vols. 8vo. Boston. 1827.

An Epitome of History, with Historical and Chronological Charts. By J. E. Worcester. 18mo. pp. 130. Cambridge. Hilliard & Brown. 1827.

Memoirs of the Life of Joseph Alleine, author of "An Alarm to the Unconverted." By his Widow, Mrs. Theodosia Alleine. Philadelphia.

The Life of Philip, the Indian Chief. Salem. Whipple & Lawrence.

A Manual of Descriptive Anatomy of the Human Body, illustrated by two hundred and forty Lithographic Plates. By Jules Cloquet, M. D. Translated by John D. Godman, M. D. Boston. W. & J. Pendleton. 4to. 1827.

An Account of Sundry Missions performed among the Senecas and Munsees, in a Series of Letters. By Timothy Alden. New-York. J. Seymour. 1827.

Poems. By the Author of 'Moral Pieces in Prose and Verse.' Boston. S. G. Goodrich. 12mo.

Arlan, or the Force of Feeling; a Poem. With other Poems. By T. Bynum, Jr. Columbia. Sweeney & Sims. 12mo. pp. 99.

A Sketch of the Politics, Relations, and Statistics of the Western World, intended to demonstrate the Necessity of the Grand American Confederation and Alliance. Philadelphia. Robert H. Small. pp. 200. 8vo.

Sketches of a Tour to the Lakes, of the Character and Customs of the Chippeway Indians, and of the Incidents connected with the Treaty of Fond du Lac. By Thomas L. McKenney.

The Influence of a good Taste upon

the Moral Affections. An Address delivered at Amherst College, before the Alexandrian Society, the Thursday preceding Commencement. Aug. 21, 1827. By Daniel A. Clark, A. M. Pastor of the Church in Bennington, Vt. 8vo. pp. 30. Amherst.

AMERICAN EDITIONS OF FOREIGN WORKS

The Economy of Human Life, translated from an Indian Manuscript, written by an Ancient Bramin. Cambridge. Hilliard & Brown. 18mo. pp. 113.

The History of Roman Literature, from the Earliest Period to the Augustan Age. By John Dunlop. Philadelphia. E. Littell. 2 vols. 8vo.

The History of the Rebellion and Civil Wars in England. To which is

added, an Historical View of the Affairs of Ireland. By Edward, Earl of Clarendon. First and Second Volumes. Boston. Wells & Lilly.

The Spirit of Contemporary Poetry. No. I. and II. Boston. True & Green. 8vo. pp. 43.

A History of Modern Greece, with a View of the Geography, Antiquities, and Present Condition of that Country. Boston. Republished by Nathan Hale. pp. 503.

Familiar Letters between a Mother and her Daughter. By Mrs. Taylor, and Jane Taylor. Boston. James Loring.

The Living and the Dead. By a Country Curate. New-York. J. & S. Harper. 12mo.

 MONTHLY RECORD.

RELIGIOUS.

The American Board held its annual session in New-York on the 10th ult. The Annual Sermon by Dr. Beecher has been given to the public through the National Preacher. From the Report of the Treasurer it appears that the amount of receipts for the year was \$92,380 53, and of expenditures \$104,430 30. The meeting as we learn from the New-York Observer, was one of uncommon interest, and we regret that our limits prevent us from detailing an account of it. There seemed to be a spirit of Christian enterprize, among the members of the Board, and others who were present, such as never had been witnessed before. Among the resolutions adopted was that of sending a Mission to Africa.—A most interesting meeting was held on one of the evenings during the session, at which the Corresponding Secretary gave a statement of the operations of the Board, and of the calls and opportunities for extending them. The Missions at Bombay, in Ceylon, in the Mediterranean, at the Sandwich Islands, and among the Indians of our own country, are in need of more Missionaries; and new Missions should be established in Western Africa, on the Northwest coast of the United States,

and in other places. To establish the several Missions contemplated by the Board, he said that not less than \$100,000 would be necessary, in addition to the usual receipts. This statement was followed by addresses from others; when a gentleman present remarked that if \$100,000 was needed for so good an object, it must be had; and that he himself would stand responsible for \$5000. A gentleman from Rochester, expressed his belief that the stock would be profitable in that vicinity, and pledged himself either to collect or give \$10,000 more. Six other gentlemen subscribed \$1000 each, and several clergymen of the city united in making up another \$1000. There were two subscriptions of \$500 each, one of \$400, one of \$300, three of \$200, ten of \$100, and other smaller sums to the amount of \$375. Total, \$25,675.

The question being asked, how many of the subscribers would consider their donations annual for the term of five years, on condition that *within twelve months the sum should be raised to One Hundred Thousand Dollars a year for the same period*, the donors of \$20,675 assented. Making the total of subscriptions pledged to foreign Missions in a single evening by a small

number of our citizens and one liberal gentleman from abroad, ONE HUNDRED AND EIGHT THOUSAND, THREE HUNDRED AND SEVENTY-FIVE DOLLARS.

The next annual meeting is to be held in Philadelphia, on the first Wednesday of October, 1828. Rev. Dr. Rice of Virginia is appointed to preach the Sermon, and Rev. Dr. Alexander of Princeton his substitute.

Missionary Reinforcement—The following persons have been designated as Missionaries from the American Board to the Sandwich Islands, and were commended to the grace of God by religious services in Park Street Church, Boston, on the evening of October 31st.

Ordained Clergymen and their Wives: Rev. Jonathan S. Green, Lebanon, Ct.; Mrs. Green, East-Haddam, Ct.; Rev. Lorrin Andrews, Vernon, Ct.; Mrs. Mary Ann Andrews, Washington, Ky.; Rev. Ephraim W. Clark, Haverhill, N. H.; Mrs. Mary K. Clark, Mount Vernon, N. H.; Rev. Peter J. Gulick, Freehold, N. J.; Mrs. Gulick, Lebanon.

Physician and his wife: Dr. Gerritt P. Judd, Paris, N. Y.; Mrs. Judd, Clinton, N. Y.

Printer and his wife: Mr. Stephen Shepherd, Johnstown, N. Y.; Mrs. Shepherd.

Single Females: Misses Maria C. Ogden, Woodbury, N. J.; Mary Ward, Whitesborough, N. Y.; Delia Stone, East-Bloomfield, N. Y.; Maria Patten, Lancaster, Pa.

Sandwich Islanders: John E. Phelps, Henry Tahetee, Samuel J. Mills, Geo. Tyler.

The four natives have been acquiring an education in this country, and probably may be employed in various ways in connection with the mission; but they are not under the direction of the Board.

The company have taken passage in the ship *Parthian*, capt. Blinn, bound directly for the islands.

The Vermont Bible Society, following the example of others before mentioned, have resolved that within *two* years every family in that state shall be supplied with a Bible.

DONATIONS.

To the American Colonization Society, from the 20th of August to the 24th of October, \$4,553 43.

To the American Tract Society for two months, ending September 15th, \$3,484.

MISCELLANEOUS.

American Theatres.—At how great an expense to the community these institutions are supported, may be inferred from the large sums which they can afford to lavish on their great performers. It is stated on the authority of the manager of the Philadelphia and Baltimore theatres, that the sums paid by those establishments, (which are not the most conspicuous of the kind in the union,) to ten different London performers amounted to 68,500. Of this sum, the notorious Edmund Kean received upwards of eighteen thousand dollars. But it were a small matter if these sums were the heaviest item in the account against our theatres; their drafts on the pecuniary resources of the community is a trifling evil compared with their heavier drafts on its morals.

The United States Mail is, hereafter, to be run three times a week to the British lines at New-Brunswick—and it is proposed to run the Halifax Mail thence twice a week.

French and American Mail.—Agreeably to an arrangement of the two governments, a regular mail will be made up for France, at the Post Office in New-York. All letters will be received gratis, and put in bags, having affixed to them the Post Office Seal.

Telegraph.—A French paper gives the following details with respect to the rapidity of the communications by means of the telegraph:—At Paris, news arrives from Lisle, (150 miles,) in 2 minutes; from Calais, (170 miles,) 4 min. 5 sec.; Toulon, 18 min. 50 sec.; Bayonne, 14 min.; Brest, (376 miles,) 6 min. 5 sec.; Stratsbourg, (300 miles,) 5 min. 52 sec.

OBITUARY NOTICES.

The *Rev. Edward Payson*, D. D. of Portland, Me., closed his laborious and useful life, on the twenty second ult. in the forty-fourth year of his age. He had been for twenty years a Pastor of the Second Church in that town; and his happy and extensive influence over the people of his charge and the community around him; and the deep affliction which all who knew him feel at his removal, are a memorial which will go down to many generations.

The *Rev. T. Charlton Henry*, D. D.,

who, for several years had been Pastor of the Second Presbyterian Church in Charleston, S. C., died October fifth, in his thirty-eighth year. For talents and acquisitions, and for zeal and faithfulness in his holy profession, (says one who had the best opportunity of knowing him) he had few equals. His ministry was signally owned and blessed. His remains were carried into the church where he had the Sabbath previous dispensed the word of life; and were followed by a numerous concourse of deeply afflicted mourners.

ORDINATIONS AND INSTALLATIONS.

Aug. 1.—*Rev. S. R. JOHNSON*, was admitted to the holy order of Priests, at St. James's church, Hyde Park, N. J., by the Rt. Rev. Bishop Hobart.

Aug. 22.—*Rev. GERRISH BARRETT*, Chaplain of the State Prison at Mount Pleasant, N. Y. was ordained as an Evangelist. Sermon by the Rev. J. How, of Springfield.

Aug. 22.—*Rev. J. H. MARTIN*, as an evangelist, at Hanover, Mass. Sermon by the Rev. Mr. Colburn, of Abington.

Aug. 26.—The *Rev. HENRY J. WHITEHOUSE*, minister of Christ's church, Reading, and the *Rev. JOHN B. CLEMSON*, minister of St. Stephen's church, Harrisburg, deacons, were admitted to the holy order of priests, in St. James's church, Philadelphia, by the Rt. Rev. Bishop White.

Aug. 29.—*Rev. MOSES CURTIS*, over the Baptist church in Canton, Mass. Sermon by the Rev. James D. Knowles, of Boston.

Sept. 2.—The *Rev. Messrs. NATHANIEL KINGSBERRY*, and *EDWARD W. PEET*, were admitted to the holy order of Deacons, at Bridgeport, by the Rt. Rev. Bishop Brownell.

Sept. 5.—*Rev. IRENAS ATKINS* was ordained over the Baptist church in Southington. Sermon by the Rev. Benjamin Hill of New-Haven.

Sept. 6.—The *Rev. AMASA CLARK*, was ordained as an Evangelist, in Russell, Ms. Sermon by Elder Barnett.

Sept. 6.—The *Rev. JOHN T. BALDWIN*, was ordained as an Evangelist, at Springville, N. Y.

Sept. 12.—*Rev. GEORGE COWLES*, was installed as pastor of the Second Congregational church, in Danvers, Ms. Sermon by the Rev. Dr. Woods, of Andover.

Sept. 12.—*Rev. JARED CURTIS*, Chaplain of the State Prison, at Auburn, N. Y. was ordained as an Evangelist. Sermon by the Rev. Dr. D. Field.

Sept. 19.—*Rev. JOHN BOYNTON* over the Congregational church, in Phippsburgh, Me. Sermon by the Rev. John W. Ellingwood, of Bath.

Sept. 24.—*Rev. THOMAS DE WITT*, late of Fishkill, N. Y., was installed as an associate Pastor in the Collegiate Dutch church in the city of New-York. Sermon by the Rev. Dr. Brownlee.

Sept. 26.—The *Rev. JOHN ROBERTS*, as collegiate pastor with the Rev. Joel Herrick, over the Congregational church, at Durham, Me. Sermon by the Rev. Caleb Bradley, of Westbrook.

Sept. 26.—*Rev. DANIEL WALES*, over the first Congregational church in Belfast, Me. Sermon by the Rev. Professor Smith.

Sept. 26.—*Rev. JOHN O. CHOWLES*, over the Second Baptist church in Newport, R. I. Sermon by Rev. Dr. Grant, of Providence.

Sept. 26.—*Rev. JUBILEE WELLMAN* was installed over the Congregational church in Warner, N. H. Sermon by the Rev. Dr. Wood, of Boscawen.

Oct. 3.—*Rev. JONATHAN S. GREEN* and *EPHRAIM W. CLARK*, as Missionaries to the Sandwich Islands.